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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

REVIVALS AS THEY HAVE BEEN.

A true revival of religion we want; we would pray for it—labor for it. Such an one is needed all over the land—and not least amongst Unitarians. But revivals, so called, as they have been, and as some of the Orthodox sects still desire them to be, we wholly disapprove. Some good, no doubt comes even from these; but a vast deal more evil. One great mischief of such revivals is that every thing is distorted by them into an extravagant and unnatural shape. Religion, instead of being regarded as the general habit of the mind, is a paroxysm. Religion is, in fact, a man's self made holy, pure, and excellent; but amongst the Revivalists it is a divine afflatus, breathed into the mind, having nothing common with it, not incorporated with its modes of thought and feeling, but existing apart by a foreign and preternatural influence, and thus a man may be at the same time very religious and yet very corrupt. From this view of religion it is that the initiated are said to have 'got religion.' Men are supposed to be made Christians in one moment; grace descends, not like the calm and refreshing dew, slowly developing the growth of nature; but like the lightning, sudden, irresistible, and blasting every thing natural. Common sense is dissipated at its approach—otherwise, how could men talk of 'getting religion' in an hour or a moment? An instance of this is worth mentioning. 'I sent my boy to a tailor to ask why a coat I had ordered was not brought to me, and the answer was, that the principal workman had got religion that morning, and could not finish it.' The tendency, not only of these religious excesses, but of orthodox principles and practices generally, is to represent religion as something unusual and miraculous, foreign to human nature, and to which human nature is hostile. Religion is not brought down to those principles of common sense by which men judge of other things. It is not brought into free contact with the mind. There is a mystery and spell about it. It comes to strangers, not, as Jesus did, to its own. And never till it is disenchanted—never till it comes to dwell in the freedom of our minds and the simplicity of our affections—never till we learn to commune with it as the companion and friend of our bosoms, shall we experience its full power, and perceive its transcendant glory. True religion is calm and tranquil; the religion of revivals is noisy, boisterous and turbid. The spirit is agitated, not hushed. There is no delicacy, no retirement; everything courts the garish eye of day. Religious anxieties, when real and genuine, naturally shrink from notice. They are buried in the heart, or born at the altar of private devotion, or, at most, unfolded in private and intimate intercourse with a friend. But amidst revivals, and with the orthodox in general, publicity prevails in the most sacred emotions. People are questioned respecting their most delicate, or what ought to be their most delicate feelings, in a crowd, and it is considered a mark of pride or obduracy to decline so open a disclosure. By these extravagances religion is very much resolved into a set of passive impressions. Every thing is designed to prepare the mind for being operated on. Yet if a man should be active in any thing in the world, it certainly is in procuring his own worth, his own virtue, his own piety—in a word, his own happiness. This is the very law of happiness, and it is a law never to be broken. Happiness can be got in no other way; religion can be got in no other way. The semblance of piety may be attained by passive impressions; but semblances last not long, and while they last are of no worth. If religion consists in any thing, it consists in action—in mental, moral, habitual, daily action. It is not the business of religion to shut men up to despair and inactivity; nor to 'shove them off,' as a distinguished Revivalist once said in a sermon, 'to shove them off in an open boat without sail, oar, rudder, or compass.' The business of ministers, he said, was 'to get them into the boat and shove them off, and then they were left to the mercy of God.' Revivals do more than any thing else to fasten the yoke of religious timidity and subservience on the mass of the people. There never was a people in the world who had less true religious freedom, less true freedom of thought and feeling, than a congregation over whom this brooding incubus of a revival has settled itself heavily down. The public mind not only must be, but ought to be, enslaved, if the pretensions of this system can be maintained. If miracles are passing about me, I have nothing to do but to yield my mind up to them. The legitimate consequence is mental servitude. We have already seen that licentiousness often succeeds the excesses of these revivals. And it would be strange if, in that total unhinging of the mind which is often produced by these extravagancies, the flood-gates of morality should not be borne away in the torrent of excitement. Great excitement of itself is always dangerous; and some of the circumstances of this are particularly so. Being constantly abroad and in a crowd, and the evening meetings especially, which, night after night, draw servants and young people from their homes, must have a tendency to unsettle the mind, and to give it a distaste for the strictness and sobriety of everyday duties. But there is a higher morality, a morality touching all the relations of men one to another—the morality of kind thoughts, and forbearing words, and charitable judgments, and well-governed passions—the morality that requires modesty in the young, sobriety and self-restraint in the ardent and zealous, gentleness and peace among neighbors—this is scarcely to be found among Revivals. From such commonplace matters the public mind is turned to convictions and conversions, to glooms and raptures, to frames and experiences, to metaphysical processes of feeling, and mysterious dogmas of faith. The Revival conscience is a very different thing from the Christian conscience. Under extraordinary workings it effects extraordinary deeds; and the exigency which a Revival presents is thought to justify otherwise questionable proceedings. There are plans and combinations for getting possession of the public mind; there is management for operating on individuals; there are secret plottings and whisperings, or bold inuendoes, or rumors circulated on slight evidence, or easy inferences that in secret stab the fairest reputation, and there are cruel and shocking liberties taken with private feeling, from which a man, with any high tone of moral delicacy, would revolt, if his moral discrimination were not whelmed in this flood of excitement. These Revivals set aside all means of improvement. Those who yield to their influence can think of nothing else. They cannot read history, they cannot attend scientific Lectures, they cannot do anything for the improvement of the mind. Even schools are broken up for a season by these excitements. An eye-witness of the condition of things in the western part of the state of New York, sometime ago said,—'all social improvement is at end when one of these Revivals comes—the people lose their interest in all intellectual pursuits—the courtesies of life decline apace—the rudest liberties are taken with private character and feeling.' If this system should be extended and consolidated, it would overshadow the moral and social prosperity of the whole country.

O for that warning voice, which he who saw
The Apocalypse, heard cry in heaven aloud,
Wo to the inhabitants of earth.

With such a voice we would warn our country. That some good may attend on Revivals we do not question; but except they are better conducted than they generally have been, the evil will be found so to preponderate as to render them a curse instead of a blessing.

THE MOTHER TEACHING HER CHILDREN.

The Christian mother, who imagines that her rank exempts her from the duties of parental vigilance and instruction, wofully miscalculates the nature of her office; and she who looks upon it as a degradation, to become the instructress of her own children, is a total stranger to that which would constitute the highest honor of her sex and station. In the splendid circle of fashion, she may be fair and lovely; her rank may awaken envy, and command respect; her accomplishments may secure the admiration of others, and swell her own heart with vanity: but, after all, such is not the true scene of her genuine interest and respectability, and happiness. The sphere of her substantial, unfading honor, lies far away from the crowded haunts of amusements, in a peaceful and secluded apartment of her happy home. There, in the midst of her little ones, she represses the frowardness of one, encourages the diffidence of another, and, 'in familiar phrase and adapted story,' pours lessons of instruction into the minds of all. With a mother's gentleness, she draws forth their talents; with a mother's firmness, she regulates their tempers; with a mother's prudence, she prepares them to adorn their station upon earth; and with a mother's piety, she leads them in the onward path towards heaven. The wide expanse of the globe presents no object more interesting, more exalted, or more useful, than such a Christian parent; nor is there any spot of nature, on which the eye of Omniscience rests with more complacency, than upon the retired and peaceful scene of her virtuous labors. Such a mother becomes the centre of a system of usefulness, of whose extent the imagination can form no adequate conception; for there is not a single worthy principle which she instills, that may not descend as the ornament and solace of ten thousand generations. For my own part, I have always considered parents, who devoted their leisure hours to the instruction of their offspring, as the most estimable and the most useful members of society; and I never could read the story of the Spartan king, who was found by the Persian ambassadors, playing in the midst of his children, without looking upon that circumstance as more honorable than all his victories. I do especially believe, that no plan could be devised for elevating the entire frame of society, half so efficacious as that which would produce a succession of well-instructed, judicious and virtuous Christian mothers. The laws of the statesman, and the lessons of the divine, would be but feeble instruments of prevention and reformation, in comparison with the hallowed, all-pervading agency of maternal wisdom, energy, and affection. Let it not be supposed, however, that I am the advocate of visionary schemes of education. It would neither be practicable nor desirable for every woman to become deeply learned: but I would have every female substantially educated, in proportion to her rank, her abilities, and her opportunities. This is surely neither unreasonable nor impracticable; but I am persuaded, that in this age of increasing light, it is a subject which will gradually secure a larger portion of public consideration.

THE FATHER OF ALL, NOT A GOD OF VENGEANCE.

Incidents, trifling in themselves, often leave deeper impressions of religious truth and moral feeling, than folios of divinity. A single wild flower may afford more instruction than a volume of philosophy; and a beautiful landscape may have a greater tendency to raise the soul to God and expand the affections towards man, than all the contents of a library. These sentiments were particularly awakened in my mind one day during the abundant autumn of the year 1827. I had just been reading two small tracts which were circulated with amazing zeal through several Presbyterian congregations. They were principally composed of glaring perversions of Scripture, rude invectives and arrogant assumptions, and the most shocking misrepresentations of the religious tenets of those ministers, who had been bold and honest enough to resist the antichristian usurpation of the Synod. However, there was some ground for at least one accusation which they urged against us. One of them charged us with not believing that our heavenly Father is 'a God of vengeance,' and the other with not admitting, that he is 'a God of unextinguishable wrath.' And this slowness of belief was alleged to be the fundamental and prevailing error of the Unitarian system. Still agitated by the recollection of the distressing scenes which I had lately witnessed in the Synod, disgusted with what I had just read, and rendered gloomy by the dark clouds of bigotry and intolerance which I perceived rapidly gathering over the Presbyterian Church, I walked out in the afternoon, and ascended a neighboring eminence, to seek refreshment for my spirits. It was a glorious day. The sun was bright in the unclouded heavens; an industrious and flourishing town lay at my feet; on one side the sea was studded with sails conveying an interchange of blessings from land to land; and on the other side, far as the eye could reach, 'the fields were white unto the harvest.' My walk was cheered by the exhilarating sounds of the farmers, employed in collecting the abundance of nature; the cattle were reclining in peace, or browsing upon the green pastures; myriads of sportive insects were spending the short day of their happy existence around me; and, wherever the eye could turn, the special blessing of heaven seemed to have descended upon earth. Oh! how different did the character of God appear, in the bright and happy world around me, from that in which he was represented in the wretched publications to which I have referred! Standing in the glorious temple of nature, my heart instinctively arose in aspirations of gratitude to 'the Father of mercies;' and ten thousand volumes could not have convinced me, that the Author of all the munificence and enjoyment which I beheld was 'a God of vengeance and unextinguishable wrath.' I reflected too, at the same moment, that it is not alone in the fair and sunny world we are enabled to trace the lines of infinite benignity. I had seen the father of a numerous and helpless family lying in the last stage of a hopeless and afflictive disease: I had spoken to him, as it became my office, of a benevolent Savior—of the gracious and paternal character of God—of the widow's stay and the orphan's friend—of a future life and a judgment tempered with mercy. And when our hearts and our spirits had ascended together before the throne of grace in humble confidence and fervent prayer, the fixed gaze of despondency was passed away, the calmness of perfect resignation sat upon his brow, the beam of hope illumined his sunken eye, and his whole countenance seemed to say, 'Father, thy will be done!' Oh, how deeply did I feel, at such a moment, that the blessed Being who thus pours balm into the wounded spirit, and connects the most afflictive sorrows of humanity immediately with its highest and holiest hopes, is not and *cannot be* 'a God of vengeance and unextinguishable wrath!' When, after viewing such scenes and cherishing such reflections, I returned to my happy home with far different feelings from those with which I had left it; and when I was welcomed by the smile of undissembled affection; and when the prattle of my little ones fell upon my heart, refreshing as the dew of heaven upon the thirsty fields,—I did not, I could not believe, that all I had witnessed, and all I felt, flowed from the dispensations of 'a God of vengeance and unextinguishable wrath!' No, my fellow Christains; no. Creed-makers and their victims may attempt to disguise the benignant countenance of Deity, in the frightful mask of their own selfish and vindictive passions; but the whole animated creation rises up to expose the impiety of the counterfeit, and every unperverted feeling of the human heart revolts from the unlovely object of sectarian veneration.

WHAT IS A UNITARIAN?

The Unitarian Christian vindicates the use of reason in matters of a religious nature, as the only means which his Creator has given him to distinguish what is true from what is false, and gratefully to acknowledge the well-grounded and heaven-approved claims of the Son of God. He suffers not his godlike reason to rust in him unused, but freely employs it on every subject which can be of moment to the human mind, or can possibly affect the human heart. He is thankful to his Maker for his gracious gift, and desires ever to exercise it in his Creator's praise.

Believing, from the deductions which his intellectual faculties enable him to draw from the works of nature, and the appearances of the world, and the frame and constitution of man, that there is a God, the Unitarian Christian carefully investigates the evidences which are asserted to prove the divine origin of the Christian system; and he rises from that investigation, a firm and practical believer in its truth and heavenly original. Believing the New Testament to contain a perfect representation of Christian doctrines, he needs no creed to make it more so. The Bible only is the Unitarian Christian's Religion. The Bible is his Confession of Faith. The Bible is his only standard of Christian faith and practice, the charter of the emancipation of his mind from human thraldom and human error, the freehold of his rejoicing for himself and his heirs for ever.

In addition to the opinions on the use of reason and the sufficiency of the Scriptures, a Unitarian is one who maintains, that there is but One God, one in essence, one in person, even the Father, who is the benevolent Parent of all mankind, the God and Father of the Lord Jesus Christ. The One God, even the Father, the Christian Unitarian believes to be the only proper object of religious worship; that every thing should be performed to his honor and glory; and that all prayers and praises should be offered to his sacred and undivided name, in the name and as the disciples of Jesus Christ.

In Jesus Christ, the Christian Unitarian believes, as the Messenger and the Prophet of the Almighty, the Messiah, the Christ, the Mediator, the Son of God, the Savior of the World. The divinity of his mission he rejoices in, though the Scriptures constrain him to reject the deity of his person. Believing a Cause to be before the effect, the Sender to be greater than the sent, the Giver to be superior to the gift, the Anointer to be higher than the anointed, the Father to exist previously to the Son, the Christian Unitarian is compelled to acknowledge, in the words of Jesus, 'that this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.' The Unitarian Christian, then, in other words, gladly acknowledges and believes in Jesus as the Son of God, but not as God the Son. He considers all he has taught, as coming from God; he receives his commands and relies on his promises, as the commands and promises of God. In his miracles, he sees the power of God; in his doctrines and precepts, he beholds the wisdom of God; and in his life and character, he beholds a bright display of every divine and social virtue. His hope of salvation, rests on the truths he has disclosed, and the means he has pointed out. He believes him to be entitled to his implicit faith, obedience, and submission; and he feels towards him all the veneration, love, and gratitude, which the dignity of his mission, the sublime purity of his character, and his sufferings for the salvation of men, justly demand. But he does not pay him religious adoration, because he thinks this would be derogating from the honor and supremacy of the Supreme Being, who, his Savior has told him, is the only proper object of worship, and would also be acting in direct opposition to the Savior's express prohibition of worship to himself, the Son and Messenger of the Father.

Regarding the One God the Father as love, and love unbounded, as the source of compassion, the centre of beneficence, the Christian Unitarian maintains, that repentance and reformation are the only means of obtaining the Divine favor; that the Father of mercies required no vicarious sacrifice to make him propitious to his creatures, because he never was otherwise; that the Father sent the Son to be the Savior of the World, by the means of his life, his doctrines, his death, and his resurrection, purifying unto himself a peculiar people zealous of good works. He believes, therefore, that without holiness no man shall see God; but he also maintains, that in every nation, he who feareth God and worketh righteousness, is accepted of him.

The Unitarian Christian believes, all men shall be raised from the dead, to receive the reward of the deeds done in the body, whether they have been good, or whether they have been evil.

The effect of such views of human duty, and of Christianity, and of the Savior, and of his God and Father, is to induce the Unitarian Christian to regard a wicked life as the only fatal heresy—to loath the error which depresses the heart with gloom—and to detest the unrighteousness to which it may tend,—but still to love the erring and be anxious for their benefit; and practically to believe, that if all the contending sects be careful to add to their faith, *charity*, their various supporters, though divided on earth, shall meet in heaven.

Reader, decide not hastily; read your Bible with care and seriousness; judge for yourself; and may God's blessing be with you, and rest on your inquiries.

Religion never appears to so great advantage, never so attractive and amiable, as when she sheds her light and influence on the minds of a Christian family, gathered around the domestic altar. How truly inspiring is a scene like this! How powerful are the aids, and how consoling the influences of true religion! My friends, let me entreat you, with all the earnestness I can command, to avail yourselves of them. You may have already enjoyed no inconsiderable portion of comfort and happiness in your families. I hope you have. But the question is, have you enjoyed *that kind* and *that degree* of happiness which the religion of Jesus Christ is so pre-eminently calculated to bestow? Families, Christian families, would do well to consider, what amount of happiness they possess, attributable solely to religion? We have reason to fear, that the followers of Christ, do not, in their domestic and conjugal relations, sufficiently evince the *spirit and temper of Christ*. We fear, that too many Christian parents are remiss in their religious duties at home: that they do not instruct their children and servants, and watch over their spritual interests as they ought to do: that they do not, in short, welcome and cherish religion in their families, *as a family religion*—as a religion that is calculated to develope the social affections—as a religion that sweetens the temper and subdues the boisterous passions—as a religion that spreads a cheering and hallowing influence around the domestic hearth, and which unites, by the strongest and tenderest ties, a family on earth, preparatory to its union with the more exalted and happy family in heaven.

Excuses against any practice of religion may easily be made, but we cannot well conceive any more groundless than those which are commonly urged against the performance of family prayer. For what, my friends, can be more natural and rational—more becoming the privileges of our superior and exalted nature—so conducive to peace of mind and joyfulness of heart, as to kneel with our offspring, around an altar erected in the midst of our habitation, from whence ascends in grateful fragrance to heaven, the morning and evening sacrifices? God has revealed himself under a *domestic* relation, and calls himself 'the God of all the families of the earth.' And will you refuse him in this endearing character? Will you rob yourselves and your families of your greatest mutual honor and blessedness? An angel, in his intercourse with this world, sees nothing so uninviting and dreary, as a house, though rich as a mansion, and splendid as a palace, devoid of the service and presence of God. 'But what so lovely, so attractive as the family altar, 'garlanded by the social feelings,' and approached, morning and evening, by the high-priest of the domestic temple and his little train of worshippers? There, the master's authority is softened, and he feels respect for the servant who is kneeling at his side, and '*free indeed.*' There, the servant's submission is sweetened, and he loves, while he obeys, a master who is praying for his welfare. Here, the father, worn down with the labor of the day, is cheered and refreshed. Here, the anxious mother hushes her cares to rest. If any thing in the day has been diverted from its course, now all finds its place, and glides along its wonted channel. If the relative affections have declined during the day, the evening service, like the dew of heaven, revives and enlivens them. If offences have come, they are easily forgiven, when all are asking pardon for themselves. Every angry word, every wrong temper, every petulant feeling, flies before the hallowing influence of social devotion.'

For the Register and Observer.

WHAT MORE CAN BE DONE BY US AS A DENOMINATION, FOR THE GREAT TRUTHS AND PRINCIPLES OF UNITARIANISM? NO. II.

Messrs Editors,—The history of almost every successful enterprise, of whatever kind, requiring numbers for its prosecution, teaches us that such enterprises have been successful very nearly in proportion to the perfectness of the organization wherein the minds and hands, engaged in them, were enabled to act. Nothing great ever has been, (and is the constitution of human nature and society essentially changed?)—or may be expected to be accomplished, by single-handed endeavor. But for combination of efforts, I do not say Christianity would have died out of the world, yet surely the spread of the gospel would have been exceedingly limited—the darkness of bygone ages would have enveloped the present and the earth have been but little better for Christianity. The past is a lesson, and methinks we may ponder it with some profit.

It must be acknowledged that great evils have resulted from combination. This was necessary from the little progress of the past. Along with the principle of combination, and perhaps dominant, has been associated the element of *power?* The laws of combination *have been* arbitrary. The social has been swallowed up in the central; the representation in the executive; the people in the offices they have erected. But no one who thinks can for an instant suppose this *necessary*. Such an argument would be fatal to the idea involved in our Republican institutions, and to all ideas of self-government and self-culture. Our Churches, as they at present exist, afford a living proof of the falsity of such an assumption. Here the social principle is fully carried out, and the evil of arbitrary power is not so much as dreamed of. Now if a band of brethren, with a view to religious and moral culture, can combine and harmonize their purposes, and maintain, year after, and through successive generations, the true democratic principle, I see no good reason why larger bands may not be formed for similar ends without danger of the prevalence of the aristocratic or despotic principle.

I know it will further be urged that outwardly and apparently, all may be fair, but that all such combination secretly and almost, if not quite, necessarily, tends to despotism; as is the case with our Orthodox Congregationalists. They have the *name* of freedom, it is true, without the spirit of it. In fact, no such thing as moral freedom exists among them. It is true they have abjured the Presbyterian *form* of Discipline, but they have adopted one fully as onerous to the Churches, and by which all their ministers are brought into bondage. For they have agreed upon the adoption of a creed for the sake of union and harmony of communion and doctrine, at the same time leaving the Churches with the *seeming* liberty of adopting the same; or which is the same thing, giving the doubtful choice between tying their own hands, or having them tied. For beforehand have the clerical Associations and Conventions agreed that this shall be a test of admission and communion in the Churches of their members. So that in point of fact, there is quite as much real freedom and Congregationalism amongst the Presbyterians as among the *Orthodox* Congregationalists, so called.

I admit the force of the objection; but it is very much diminished by the *fact*, that, while in the Orthodox *Churches*, there is as little *personal* freedom as there is separate independence among the Churches, in *our* Churches, as we all know, there is not and never has been the slightest restraint on opinion, and that we not only have no *written* creed, save the Bible, but that we have none other understood; for in them all we have those who differ widely on what our Orthodox brethren call essentials. Among a body of men like those of our denomination, where the widest latitude is given to research and enquiry, and where no one feels responsible to the body or to any member of it, further than his moral character is concerned—not the slightest authority of doctrinal formularies of man's devising being by any acknowledged—it would be the veriest folly and madness to attempt the imposition of a sectarian creed. This is our peculiar distinction and, I confess, glory; and not only while it obtains can there never be any danger to personal or Church independence and freedom, but the more the thing is discussed the more diminishes the danger of its passing away. The application of the social principle can never weaken it. It would be as impossible as absurd to convoke any considerable number of our ministers to such an end. It is not this we wish or want. The combination we desire is a moral, but still an outward one. We want not only the communing of minds, we need also the putting of hand to hand and shoulder to shoulder. We cannot—at least some cannot—stand alone and stand strongly. The social sentiment is an element of the human soul. It seeks sympathy, it seeks approval in what it does, and more, it seeks co-operation. Not every man is strong enough to stand alone and labor alone and be content withal with his single-handed efforts, however successful he may be. Indeed in proportion to his success will his desire to do more increase, and along with it will he feel the need of help in the work which knows no end and is cumulative forever.

Besides, the secret of the success which has crowned the efforts of many of the sects around us, lies not in the potency of their doctrines; nor in the imposing character of their religious ceremonies; nor yet in the wealth of their members; but in the thorough organization of their respective bodies. The ceremonies of the Catholics exceed all others in their splendor and number, and their funds are the largest—but in an enlightened community, no other diminish so rapidly. And the Church of England, with all its pretension, show, and wealth, hardly holds its own. While the Methodists, with the simplest forms of worship, and embracing, not certainly the wealthier portions of our community, have spread themselves abroad by the simple power of concerted action, until every city and town hold their altars, and every hamlet and village, every barren and prairie, every highway and byway of our whole country, is visited by their unostentatious, devoted and simple-hearted ministers. Through their perfect organization they can accomplish any purpose for their own good, and multiply the simplest operations indefinitely.

There is danger in such an organization I own, and I do not advocate such an one; but it shows how much may be done by it, and how sadly we are deficient; for while we have increased the number of our Societies but slowly, they add to theirs monthly and weekly. We can never expect to spread ourselves abroad as the Methodists have done—nor do I think it desirable—for we have to enlist the intellect as well as the heart, and no combination can make our views popular until much that is wrong in philosophy is corrected, and much that passes current for Christianity exploded.

But then if ours be the greater and more difficult task, so much more is there need of mutual counsel and help; so much the more should we develope the social principle and bring our combined forces to bear on the great work. As ours is esteemed by us a more precious faith, surely we ought to lose no time, and neglect no means, so that all may be brought to a knowledge of it. More anon.

SCRUTATOR.

SIR SAMUEL ROMILLY.

Memoirs of the Life of this eminent Lawyer and truly excellent man, who, had his political party been admitted to power, would unquestionably have been promoted to the highest judicial honors in England, have been recently published by his sons, a copy of which, we have obtained. They are chiefly written by himself, and contain a most interesting Diary both of his domestic and parliamentary life. Sir Samuel Romilly is distinguished among the most intelligent and efficient friends of Reform. He holds a high place among Christian Philanthropists. His domestic affections were singularly strong, and were preserved in all their purity and tenderness amidst the excitements of politics and the engagements of a remarkably busy life. Of the strength also of his devotional feelings we find some interesting evidence in the following prayer written on the last page of his manuscript Diary; and which we take pleasure in copying from the last volume of the Memoirs.

'Almighty God! Creator of all things! the source of all wisdom, and goodness, and virtue, and happiness! I bow down before thee—not to offer up prayers, for I dare not presume to think or hope that thy most just, unerring, and supreme will can be in any degree influenced by any supplications of mine,—nor to pour forth praises and adorations, for I feel that I am unworthy to offer them, but, in all humility, and with a deep sense of my own insignificance, to express the thanks of a contented and happy being, for the innumerable benefits which he enjoys. I cannot reflect that I am a human being, living in civilized society, born the member of a free state, the son of virtuous and tender parents, blest with an ample fortune, endowed with faculties which have enabled me to acquire that fortune myself, enjoying a fair reputation, beloved by my relations, esteemed by my friends, thought well of by most of my countrymen to whom my name is known, united to a kind, virtuous, enlightened, and most affectionate wife, the father of seven children all in perfect health, and all giving, by the goodness of their disposition, a promise of future excellence, and though myself far advanced in life, yet still possessed of health and strength which seem to afford me the prospect of future years of enjoyment,—I cannot reflect on all these things and not express my gratitude to thee, O God! from whom all this good has flowed. I am sincerely grateful for all this happiness. I am sincerely grateful for the happiness of all those who are most dear to me, of my beloved wife, of my sweet children, of my relations, and of my friends.

I prostrate myself, O Almighty and Omniscient God, before thee. In endeavoring to contemplate thy divine attributes, I seek to elevate my soul towards thee: I seek to improve and ennoble my faculties, and to strengthen and quicken my ardor for the public good; and I appear to myself to rise above my earthly existence, while I am indulging the hope that I may at some time prove an humble instrument in the divine work of enlarging the sphere of human happiness.'

Among the many devoted friends of Sir Samuel Romilly was the learned, but eccentric Dr Parr. As a token of respect and love he bestowed upon Sir Samuel a present of Plate, most costly and splendid; a present worthy of a prince or a pontiff, but in this instance offered by the 'humble, and once indigent curate of Hatton.'

'Three days ago I received from my excellent friend Dr Parr a letter, in which he tells me that, in the two last wills which he has made, he has left me a large quantity of plate; that it is an article in which he is very rich, it being known, he says, that, among many other peculiarities, he is a man 'cui stupet insanis

acies fulgoribus; and that, in consequence of his fondness for masses of gorgeous plate, he might well be called Philargyrus. That he had bought much, and much had been given him by his friends and his pupils; that, being grown old, he had lost the enjoyment of these things, and that he had come to the determination to convert his legacy into a gift, and to send it me in his lifetime: and he adds, that previously to his late marriage, he had appriz-ed his wife of the promises he had made, and the legacies he had given; and had told her that nothing should ever induce him to violate the one or to revoke the other. The letter is full of kindness to me, and expresses warm approbation of my principles and conduct; and concludes with a request, that I would at some distant time let my children read that his unfeigned testimony to what he is pleased to call the moral and intellectual merits of their father. This letter* has not a little embarrassed me. I have so long known Dr Parr, and have received so many proofs of his attachment to me, that I should be extremely sorry to give him any offence, and yet I by no means wish to receive his present. I have accordingly written to him to induce him to retain his plate as long as he lives, and to let it come to me only if I should happen to survive him.

*The following is the letter referred to.

'Dear Sir Samuel Romilly,—Though neither to you nor Mr Fox did I ever utter one syllable upon clerical preferment, yet I had a sincere and deep conviction that he, if he had continued Minister, would have given me a place on the Bench of Bishops, and that you, if you had been Chancellor, would have seated me in some lucrative and honorable prebendal stall, and perhaps thrown in a living as a kind of '*mantissa*.'

'My judgment and my feelings lead me to assign to the anticipated will all the merit of the actual deed. I had long been accustomed to look with reverence on the talents of those two worthies, with affection upon their virtues, with triumph on their sympathies with my own political sentiments; and strange it were if the genial (or I should rather say the holy) warmth of gratitude had not strengthened my confidence and heightened my joy! I seldom dissemble what I really think; I never profess what I *do not* really feel: and therefore, after noting these preliminary declarations, I shall proceed to business. You may have heard that, among other peculiarities, I am a man

'Cui stupet insanis acies fulgoribus.'

So strong, indeed, and so inveterate is my saving habit, that, in consequence of my fondness, not for bags of hoarded money, but for masses of gorgeous plate, I may justly be called Philargyrus.

'Remembering the danger of alliance between poverty and pride, I never expended upon plate more money than, consistently with my own views of a moderate and decent competency, I could well spare; and so it is that many of my pupils, and many of my friends, knowing my love of finery in this one way, have decorated my table with many valuable presents. But our gratifications vary with our changes in years. 'Thy servant,' said Barzillai to David, 'is this day threescore and ten years old; and can I hear any more the voice of singing men or of singing women? Can I taste what I eat, or what I drink?' This, dear Sir, is the language of uncorrupted nature, and thus, in the spirit of old Barzillai, having passed my seventieth year, I shall cease to have the same pleasure in gazing upon my silver. I recollect with satisfaction the joy which it has so long given me. I do not want it for my own use—I do not desire it, and I wish to distribute it among those whom I love and respect, as a memorial of my friendship; and I will not wait for death as a signal for me to part with that which I could not either employ, or even behold in the grave. Under such impressions, I have this year given away plate to the value of near a thousand pounds. Some I have sent away; other articles I have secured to the owners by having their names inscribed, and, with their permission, I retain them for my occasional use, subject, however, to the peremptory demands of the several claimants. Thus I have the exquisite satisfaction of knowing that my friends see and feel the sincerity of my regard. Before marriage, I, with my wonted plain dealing, told Mrs Parr that I had given certain promises, and made cetrain bequests; and I added explicitly, that no earthly consideration should induce me to violate one promise, or to revoke one bequest. Though the chief produce of the harvest be carried to other barns, the gleanings are quite sufficient for all purposes of real convenience, or reasonable vanity, in the widow of a country parson. And now, dear Sir, we come to the application of these garrulities as it may concern Sir Samuel Romilly. In my two last wills, I have left you the following particulars:—'Forty-eight silver plates, four silver covers, which, being divided, will occasionally make eight dishes; two large silver dishes, a gorgeous silver tureen and stand, a silver waiter, which, from its bulkiness and exquisite workmanship is not unfit for the sideboard of a Lord Chancellor, when he entertains the Cabinet, or the whole Bench of Judges, with the Attorney and Solicitor-General at the bottom of the table. Last summer, I determined to offer these things to you before I died. I determined to send them to you. That determination cannot be shaken. Pardon, dear Sir, my honest pride, when I express my hope that, like my other friends, you will on each article put a little memorandum of my name; and casting away all superfluous and spurious delicacy, tell me how Dr Parr can, with more propriety, bequeath these precious decorations of his table, than by presenting them to a man who, for so many years, and on so many accounts, has been entitled to his regard, his reverence, and his confidence, as Sir Samuel Romilly!

'In the course of the year we will make arrangements for the conveyance. I shall put the whole into a strong box or two. I shall send my trusty servant to Russel Square; and you, if it be your pleasure, shall pay his travelling expenses to and from London. Thus, I have unburthened my soul. Give my best compliments and best wishes to Lady Romilly; and, at some distant time, let your son read this my unfeigned testimony to the moral and intellectual merits of his excellent father. I am, dear Sir, your most sincere friend, and faithful obedient servant,

'SAMUEL PARR.

Hatton, May 10th, 1817.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 5, 1840.

POWER TO SYMPATHISE.

Among the objections made to the clerical office, there is one that we have not yet considered. It is similar in principle to the one last examined, and admits of a similar answer. It is said, that the minister is often called upon for a sympathy in the different scenes, joyous and grievous, of life, which he *can not feel*, and in expressing which he becomes hypocritical, does a moral injury and wrong to his own soul. He must go from a funeral to a wedding, from a death-bed to a baptism, from a family in sorrow and bereavement to a family in gladness and prosperity, and be joyous with the one and sorrowful with the other. He must visit his parishioners in the different and varying vicissitudes of their families, and feel for them and sympathise with them in their various and often opposite conditions; and this, it is contended, he can not do *honestly and sincerely*—he may express, but cannot feel this sympathy, and thus his office necessarily compels him to feign and play a part.

We have stated the objection strongly, because we are willing it should have all the strength that belongs to it. In answer to it, it will suggest itself immediately to every one, that if there be any force in this reasoning, it is not applicable to ministers of the Gospel alone. Their condition and obligations are not peculiar in this respect. They are not the only persons, who sustain towards others relations of social interest, intimacy and affection. All men sustain these relations, more or less widely extended. All men have their friends and intimate acquaintances, those in whom they feel, and necessarily feel in consequence of their intimacy and connexion with them, an interest and sympathy. But are a man's friends all happy and prosperous, or all in sorrow and adversity at the same time? Is he never called to exercise and express but one class of emotions, one kind or degree of feeling? Does it never happen to him that one friend is in joy and another in sorrow at the same moment? that into one family, in which he feels an interest, death has entered, while in another a new life has commenced and a fresh spirit entered upon its career? Has he never had occasion to attend the funeral of one friend and the wedding of another in close connexion? He and his friends have been singularly blessed, if he has not been called to this experience of the vicissitudes of life. But there are few, we may venture to say, there are none who have not had this experience. There are none whose whole circle of intimate friends and acquaintances have been all happy and prosperous, or all sorrowing and afflicted at the same time. Every man often has occasion 'to weep with them that weep, and rejoice with them that rejoice,' on the same day, it may be within the same hour. Every man has daily calls made upon his sympathy by the joys and sufferings of his fellow-men. The degree of sympathy which he feels, will be in proportion to the susceptibility of his nature and the circumstances exciting it; but whatever be its degree, it can be honest and sincere. The exhortation of Scripture above quoted, implies a capacity on our part to obey it. It implies that we are all able to sympathise and to sympathise sincerely, so far as we have opportunity to do so, in the joys and sorrows of our fellow-men. The Scriptures would hardly give an exhortation, obedience to which necessarily required, or induced to hypocrisy. The objection therefore, so far as it has any force or truth in it, is not simply an objection to the clerical office, but an objection against Christianity itself—an objection which they, who have any knowledge of Christian love, of its power to soften and make tender and susceptible the human heart, know to be without foundation. Christianity, in common with the social condition and social relations of life, requires not only its ministers but all its disciples to sympathise in all the human joy and human suffering, with which they are brought in contact. All men can, many persons do obey the requisition fully, *honestly, sincerely*. We admit that the clergyman has, in the discharge of the duties of his office, large demands made upon this power to sympathise, is often called to pass through scenes in close conjunction with each other, whose deep interest and opposite character are a severe trial to his feelings, especially if he be a man of a susceptible temperament. But to say that he cannot meet these scenes *honestly and sincerely*, that he cannot feel and express all that sincerity, truth, duty and Christian sympathy require him to feel and express, is in our judgment not so much to raise an objection to his office, as to utter a libel upon human nature, and proclaim the utter selfishness and indifference of the human heart.

MORAL DISADVANTAGES OF CALVINISM.

Are our readers sufficiently aware, that as men drop one peculiarity of Calvinism after another from their system of faith, they gain some new or strengthen some old motive to Christian holiness? Do they, for instance, give up the doctrine of entire, native depravity? Then, knowing that they did not receive from their Maker a nature corrupt, but pure, they must feel it incumbent on them to preserve the treasure unsullied; and that, in case they allow it to become defiled by vice, they can have no such excuse to plead as is afforded by the common theory of a sinful nature inherited from Adam. Do they no longer believe that every moral act they perform, previously to an operation of supernatural agency on their mind, is offensive to God and of no avail for their salvation? The natural consequence must be, that they will have less inducement to continue in a waiting posture for an expected divine interposition, and, believing in the possibility and desert of virtuous efforts, will feel encouraged to put them forth at once and continually. Have they rejected the old idea that a malignant spirit of wondrous power has access to their minds, and is ever tempting them to evil, and instead thereof have adopted the true apostolic doctrine, that man sins only as he is enticed by his own lusts? Then they have the advantage of knowing that their business is to heed carefully the movements of their own soul, and that if they transgress the laws of duty, they will not be able to say, by way of apology, that they had a stronger foe than themselves to contend with. Have they ceased to rely on the imputed righteousness or merits of another, as the ground of their acceptance with God and of their final salvation? The effect of this must be to lead them to think more of personal righteousness, and to form a character, intrinsically well pleasing in the divine sight, and in itself suited to inherit the blessedness promised to the true and faithful. Do they no longer indulge the false notion that a death bed repentance will avail as much as a whole life of holiness? Then they will be less liable, than otherwise they would be, to postpone the season of reformation and exertion; they will find every inducement to begin early to devote themselves to God and duty, knowing that their future Judge will take account, not of a part only, but of the whole of their course on earth. And so of the rest. There is not only no motive to goodness which a Calvinist loses in becoming a Unitarian; but he also strengthens, by the change, every old obligation, and puts himself in the way of perceiving and feeling that he is bound by new ones.

PARAGRAPHS.

If disputants would make the same favorable allowance for a *good meaning*, in interpreting the expressions of others, which they must be sensible they frequently stand in need of themselves, the difference between them would be considerably narrowed.

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It is curious to observe the emphasis with which certain *coiners of new phrases* in religion and morals utter their own sayings, as if they contained some mysterious charm, which *must* reform the world, and that right speedily.

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There is away of thinking and preaching about the Savior, which, in effect, degrades his character, by representing him as being more flattered by a pompous recapitulation of his pedegree and titles, than by a sincere veneration for, and imitation of, the exalted moral attributes he diaplayed during his abode in the world.

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When one sees Christian professors chiefly occupied about abstract opinions in theology, which whether true or false, can have little to do with practice; contending for them as the essentials of the gospel; setting them in the front of the virtues; drilling their thoughts on these speculative matters with all the exactness of orthodox discipline; claiming a peculiar interest in the favor of God for such services; and despising all who are ignorant of, or awkward at, this sort of spiritual exercise—one cannot but pronounce it poor business for a sound mind to be engaged in—nay, a distorted and immoral direction of the religious principle.

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Hast thou the true faith? and wouldst thou see it generally embraced? Take heed to thy actions, and make thy character upright and beautiful. For nothing impresses the common mind so instantly and deeply in favor of one's doctrine, as the daily proofs one gives that out of it spring the virtues and graces that ennoble and adorn our nature.

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It is a common remark of Liberal Christians, 'We are as good as the orthodox;' and no doubt the declaration is true. But this is by no means enough; they ought to be a great deal better; for they have a purer faith and profess to act from nobler principles.

REPLY TO W. D. W.

We have received from the author of the Tract, upon which some strictures were made in our last, the following remarks in reply.

Messrs Editors:

The article, in your last paper, relative to the Tract on Regeneration, recently published by the Committee of the American Unitarian Association, is founded, either, upon a radical difference of theological doctrine, or upon a misunderstanding of the general tenor of the Tract. If founded upon a radical and essential difference of opinion, any reply to it would take the shape of a theological controversy, which, it is to be presumed, is neither expected nor desired by the objector, the readers of the Register, or any one else.

If founded upon a misunderstanding, it has been occasioned either by a want of clearness or precision in the Tract, or by a failure on the part of the objector to have considered and weighed its language and arguments, in all their parts and bearings. In this case, a few words of explanation might perhaps, without much encumbering the columns of the Register, avail to give satisfaction to the correspondent, and his associates, who have called for it.

The doctrine of the Tract is, or was designed to be, something like the following. Regeneration, or the acquisition of a truly religious character, is a work, in the execution of which both God and man co-operate. It is the purpose of the divine administration, in reference to our world and the race of mankind, that this work be accomplished. Being thus the great end of man, and the great purpose of God, it would, previous to examination, be expected that an established system of means would be provided to lead to its accomplishment. Such a system is provided. Its outlines are as follows.

The first step towards the attainment of the end is to be taken by man. He is to give his attention to the object, he is to feel a desire to secure it, and enter upon the use of the means provided to attain it, as those means are summarily described in the Tract. As soon as he has thus entered upon the use of those means, then the divine agency intervenes, the spirit of God co-operates in the work, and supplies all that is needed to complete and consummate it. Man's efforts alone cannot accomplish it. But if man, with earnest sincerity uses the means within his reach, then God comes, as it were, to his aid, and clothes his feebleness with a mighty and effectual power.

According to his system of grace, as made known in the Gospel, God is not to be expected to begin the work for any individual, or to change the nature of that individual, in order to enable him to begin. Every man is so situated, at least if he lives under the light of the Gospel, as to be enabled to begin the work, and if, beginning it, and doing what he can to effect it, he earnestly and with his whole heart and soul calls upon God to help him, help will surely and in all cases be effectually given.

It was the purpose of the Tract, not to show that the divine aid is not needed, but to show that it cannot be expected, unless man first uses what means he possesses, and that then, it will surely be granted. The thought was illustrated by the analogy of the material laws of production. Every intelligent person sees, at a glance, that the small, unorganized, dormant, and perishing seed does not, in itself, possess all the energies and elements, which are finally developed in the beautiful and fragrant flower, or the delicious and nutritive fruit, or the tall and wide spread tree. We recognize, with devout and adoring minds, the co-operating energy of the divine power, as ever at work in the creation, bringing about these wonderful results. So in the moral world, we behold, in a purified, sanctified, and fully regenerated soul, a consummation vastly more glorious and holy, than any strength of man alone could have effected. We recognize and acknowledge in both cases, the direct and express agency of God, but in both cases, (it is the doctrine of the Tract,) *man must begin the work*. He must drop the seed in the good ground and nourish and guard and foster its growth, or the flower, fruit, and tree will never reach its maturity; and he must turn his attention, and devote his interests to the work of sanctification, and employ all his means and all his efforts to this end, or the new and higher life will never be attained. And as the faithful and careful husbandman is assured, that by the co-operation of divine power and goodness, the time of harvest will inevitably come, so may the Christian rely, with perfect confidence, in the belief that if he first does all that he can, God will do the rest; and that, thus, his spirit will be redeemed and renewed, and wholly sanctified and saved.

There is no essential difference in the doctrine of the Tract and the sentiments of the objector in respect to the inability of man, and the necessity of the aid of the divine spirit, in the work of regeneration. If, however, the objector thinks that God will perform the work without the simultaneous efforts of man, in the use of all his faculties and means; or that the interposition of God, in the way of a special miracle, to be wrought upon the soul of each individual, is first needed before man can begin to use the means, either of these sentiments would imply a radical disagreement with the general theology of the Tract. It is suggested whether it would not also imply a radical disagreement with the views of the Apostle, who seems to have believed not only that it is God who giveth the increase, but that Paul must first plant and Apollos water before that increase can be expected.

In reference to the love of God, and the love of Christ, and all the other religious feelings, it is the doctrine of the Tract, that they are by the system of divine grace, and through the effectual workings of the divine spirit co-operating with our spirits, made to flow from, and arise out of, the faithful, constant, and long continued, use of the means, which in their principle heads, were enumerated in the Tract. They are the results, and the evidences, and the experiences, of regeneration, and not themselves the means by the instrumental agency of which it is to be attained.

These remarks have been offered, in the hope, if there be no essential difference of doctrinal theology in the way, that they may tend somewhat to remove the difficulties of the objector.

If Christians were more freely and fully to interchange their various sentiments, and if objections and explanations, were frankly offered, in a spirit of candor, good faith and charity, our union and harmony would be promoted, and our progress in truth and virtue hastened.

MR BURNAP'S LECTURES.

The Baltimore 'Lutheran Observer' says:—'The Rev. Mr Burnap proposes to deliver, during the coming winter, a course of Lectures on Moral, Intellectual, and Literary Culture. Mr B's lectures of last winter were eminently successful, and there can be no doubt that the course in contemplation will be equally so.'

The lectures last named, which were published soon after their delivery, many of our readers, no doubt, have read; to such as have not, we recommend the volume containing them, as one of the best that can be procured, or the topics upon which it treats. It is entitled, 'Lectures to Young Men, on the Cultivation of the Mind, the Formation of Character, and the Conduct of Life.'

CASE OF THE REV. MR PIERFONT.

There appeared, some time ago, in the Boston Recorder, a piece containing unjust strictures on the proceedings of the Ecclesiastical Council, convened in October last, with reference to the difficulties subsisting between the Rev. Mr Pierpont and the Proprietors of Hollis street Meeting House. So long as the article was confined to the columns of that paper, we felt no disposition to remark upon it; but when we saw it copied into a journal of another character, and of extensive circulation among all classes of the community, we regarded it as deserving a reply, and accordingly set about to prepare one; but finding in the 'Mercantile Journal' of last week, a communication, which well expressed all that it seemed needful to say on the subject, we concluded to adopt it, instead of completing our own. It follows:

For the Mercantile Journal.

MR SLEEPER—It was with mingled feelings of regret and surprise that we noticed in your Journal of Thursday, the comments of the 'Recorder' on the late Ecclesiastical Council connected with this most unhappy case. It is not my intention to go into a justification of their proceedings. They speak plainly enough for themselves to the careful and candid reader. But it does seem necessary to point out one or two of the errors and inconsistencies contained in these remarks.

After publishing the 'Resolve' which contains the final result of the Council, the Recorder remarks:

'With all deference to the wisdom and honest purpose of the "venerable Council," the public have a right to demand their REASONS for declining to go further into the investigation of the case.'

Supposing the writer to be honest in his purpose, there is something very singular in the short and emphatic sentence. Admitting the right of the public to demand of the Council their 'reasons' in the case, which is certainly very questionable, is it not singular to make a demand for what has already been given? The 'Resolve' which precedes that very remark, contains those 'reasons' in full. But the writer goes on immediately to say—'the reasons *assigned*, are any thing but satisfactory.'—This is quite another matter. Whether the reasons assigned are satisfactory or not, the public must determine; but one thing is certain, *they were all there were in the case.* None others, of course, could be assigned. A slight analysis of them will show this to be the fact. 1. The first reason assigned, was: 'That the parties at issue did not altogether agree as to the form in which the Hollis Street Church should frame the letters missive.'—The proofs were, and so stated in full, that an *agreement between the parties had been made, to submit certain charges against the Rev. Mr P. to a Council*; but it is equally true, that when the parties came to the form in which the letters missive should be sent out, they *disagreed*; and in consequence the letters were sent out without the concurrence of one of the parties to the controversy.—*So far as the Council* was concerned, this alone was sufficient to justify their decision. It was of no consequence, so far as concerned their action in the case, who was right or who was wrong in the matter of disagreement; it was enough for them to know that there was a disagreement, and consequently an irregularity in the issuing of the letters missive. A misunderstanding at this point was proved; and it was not for the Council to sit in judgment upon the motives of either party. The Church, without doubt, acted conscientiously; but certain it is that they issued the letters without the *concurrence* of the parties at issue.

2. In the second place, if the letters had been regular in calling the Council, there was still another difficulty in the way of their proceeding to investigate the case; and is one of the 'Reasons' assigned for declining it. The agreement was that '*twelve* churches of the Boston Association of Ministers, should constitute the Council. But, as the resolve states, 'the whole number of the churches agreed upon as requisite to constitute the Council,' was not present; and it would have been as illegal to proceed to the investigation of the case with the representatives of only *eight* churches present, as for a jury trial to proceed while *four* of their number were absent from their seats. In other words, the Proprietors had agreed to leave their controversy to twelve, and not to any less number. This reason alone, without further investigation, was sufficient in the minds of many members of the Council, to stay proceedings on their part.

3. The third reason assigned is, 'That the Committee of the Proprietors of Hollis Street Meeting House have by their Council declared that the Society will not be a party to any proceedings of this Council.' Of course the Council could not, from that moment, act, if they acted at all, as a '*Mutual* Council,' in which character alone were they called. The Council did not justify the non-appearance of the Proprietors, but, on the contrary, left it, by the terms of their resolve, to be inferred that, as the Proprietors had *agreed* to a Council, the whole responsibility of its failure must rest upon them.

One other remark of the Recorder requires a single word. 'It was their (the Council's) business to proceed to an investigation of the charges tabled, with such evidence as might be laid before them, and declare to the church and the world whether their brother was guilty or not. Both the church and the world would have believed them, and would have honored their fearless and independent course.' We entirely disagree with our brother of the Recorder in this opinion. The Council had no right to proceed, as those who consider the above reasons must certainly agree. But if, notwithstanding, they had proceeded, would they have accomplished the purpose for which they were assembled? Would an *ex parte* consideration of the charges have satisfied any but those who were already satisfied? Would the evidence of one side alone have vindicated the Reverend gentleman's character in the eyes of the church and the world? Would their decision have done any thing to heal the 'unhappy controversy' which exists between the parties? There can be but one opinion in relation to the matter. But there was a hope in the minds of a few, that, in a mediatorial capacity, thus departing from 'ecclesiastical usage,' they might have done something to soften the asperities on the one side and on the other, and, by Christian advice, administered, in Christian kindness, equally to both, to bring the unhappy controversy to a close. To call such an offer 'farcical,' is not so much a departure from the 'rule of Christian courtesy,' as a misnomer, unkindly and unnecessarily applied; for, while they 'could effect *nothing*,' as a Council, because they were not convened according to law and usage, they might hope to do all for which they were originally called by the concurrence of both parties.

Z.

RECENT PUBLICATION.

Fifteenth annual Report of the Board of Managers of the Prison Discipline Society. Boston: 1840.

We always read with interest the Annual Reports of the Prison Discipline Society. The field occupied by this Society, the objects embraced by its efforts give it an important rank among our benevolent and philanthropic institutions, and through the labors, of its able and efficient Secretary, its Reports always contain a large amount of valuable information. The present Report presents very full and interesting accounts of the several Asylums for the Insane, which are established in different parts of the country. Objects coming more immediately within the scope of the Society have not however been overlooked or neglected. In reference to the general subjects of crime, punishment and the condition of our prisons and penitentiaries, the Report contains much statistical information and many important suggestions. We would gladly present a full synopsis of the Report, but have not room.

BLESSINGS NOT WITHOUT DANGERS.

Extracts from a Sermon preached on Thanksgiving Day, Nov. 26, in the New North Church in Boston, by its Pastor.

Having spoken of some blessings, personal and national, specially calling for gratitude at this time, it was remarked:

Such however, is the condition of things human, that the possession of those blessings, which most demand our thankfulness, shall be connected with dangers that exact our caution. In other words, while it pleases God to bestow upon a people his gifts, he permits with them also temptations or tendencies, which, through our negligence or abuse shall turn them to evil. Hence, while it is our duty to rejoice, it is with the utmost reason that we are exhorted to 'rejoice with trembling.'

To apply this general remark to the particular blessings I invite you this day to commemorate, I observe that as a people we are blessed with *Freedom*, which may degenerate to licentiousness; with advancing wealth and refinement, which tend to corruption of manners; and finally with the inestimable treasure of *religious faith*, which through a false and insidious philosophy may be abused to irreligious speculation. We will speak briefly of the first.

1. Glorious things have been spoken in this our day in the name of freedom. And to listen only to certain of its advocates, we should be ready to imagine, that but for them it would depart from us forever. Much has been said and fervently, of the freedom of the mind, and of the duty of every man, woman, and child, forsaking all other guides, even the sure word of God, to think and speak and act for themselves. We are invited to examine with fearless hearts and unshackled spirits, aye, and probe to the bottom, the foundations of our social and religious institutions. Men and women of all classes and all opinions are assembled to consider on what grounds, if upon any grounds at all, we are hereafter to support, if they are to be supported at all, *the Church, the Christian Ministry, and the Sabbath*. And even in these days, when centuries upon centuries have borne witness to their efficacy; and myriads upon myriads of the human family have lived and died amidst their blessed influences, submitted to their laws, and welcomed to their hearts their precious consolations, and have gone to their graves, thanking God for the benefit, we are asked to deliberate whether there be not something wrong in their foundation, or unfriendly in their tendencies to the interests of man. And as if such discussions could not fail of weakening the authority, and with it the good influences of such institutions, there are those, who can persuade themselves, that good may come from enquiries, thus strangely conducted.

We hear much of the glorious independence, we are bound to maintain, of thought and conduct. We are told how evil a thing it is and bitter to surrender our own judgments to others; and especially are we warned against certain classes of men, whose very profession, it is alleged, is fatal to true liberty of the mind, and the rights of mankind. We are warned against the Rich, because in employing they degrade and enslave the poor; and because wages imply servitude: against the Clergy, because they are tyrants, and the utter removal of this dangerous body is recommended as the first step to be taken towards elevating the laboring classes.

Connected with contempt of the Christian ministry as corrupt and ineffectual, and of the Church as only perpetuating evils, we hear much also in these stirring days of a time-serving clergy; of a clergy afraid to speak, being under bondage to their Parishioners because they receive from them a salary; and to public opinion, because they want independence to oppose it.

I know not, my brethren, what these earnest reprovers would have us understand by an independent clergy or what they would have the clergy to do. I know, however, that independence is a quality better acted on than boasted of; and that my confidence in a true independence, whether in ministers or in people is better established by a calm, prudent, upright course of action, than by vehement professions of one's own independence, or by intemperate, and therefore fruitless, denunciations of even flagrant abuses.

That the clergy as a body, more than others, stand in awe of public opinion, and are afraid to utter their own, has never appeared. Ecclesiastical history does not show it. And for myself, regarding as I believe with no prejudicial eye the condition and the spirit of this religious community, I am under no fears, that we of the Ministry shall be tempted to renounce a just independence, or that the people would be so indifferent to our reputation, or so ignorant of our duties or their own true interests, as to desire it. Independence, rightly understood, is a quality held in high honor among us. I have good confidence in the spirit of the community in this regard. I believe, that all *truth*, belonging to the Pulpit, and that *ought* to be uttered, *may* be uttered; and it is my custom, as far as my province demands, to utter it. I believe, that all sin, yea, the most popular and prevailing sins, that ought to be exposed, may be exposed. The people expect that they should be exposed. They know full well, that even hereunto are we called: and the minister, justly chargeable with faithlessness to his master's trust in this respect, would incur the reproach and forfeit the confidence of his flock. I speak from my clear convictions; and could I believe, my christian brethren, that you set me here to please your tastes and to leave you quiet in your sins; to prophesy to you smooth things and to speak peace to your souls, when I believed there was no peace for them, I would not hold my ministry an hour. The community would despise the teacher that would, and his people would quickly learn to despise him too.

But then I must repeat, that this independence, of which so much is boasted, is of a wisdom that cometh from above; peaceable, gentle, having at once the spirit of power, and of love; learning of Him, the great Teacher, who was meek and lowly, and while with burning words he scourged hypocrisy, bore patiently the contradiction of sinners against himself. And it learns, too, of his apostle, the intrepid Paul, who while he stood fearlessly before kings, and was nothing moved by bonds, and imprisonment, and death awaiting him, was still gentle among his converts as a nurse cherishing her children, and said even to the abandoned sinner, whose end was destruction, 'I tell you *weeping*, that ye are enemies of the cross of Christ.'

2. There is another subject, to which in this connection I must advert, on which, while there is much vehement defence of rights and liberty, there seem in my humble estimation some tendencies to excess. It is in relation to the *duties*, consequently to the *rights of women*, that I now speak: and I would speak too with that solicitude, which all just reflection upon such a topic cannot fail to inspire.

If any are disposed to honor and exalt female influence, 'I more.' I am not behind the 'very chiefest' in the estimate of a power, which God has graciously ordained among the wisest and kindest appointments of his love for the human family. Of female influence, rightly understood and wisely exerted, we are in no danger of exceeding, when we say, that its price is above rubies; that of the things which we should most anxiously cherish, nothing earthly is to be compared with it. Within the domestic and the social circle, in the nursery and at the fireside, 'she is the mother of our peace and joy. Her voice is the harmony of the world. All things there do her homage—the least as feeling her care—the greatest as not exempted from her power:' and to adopt

the no less familiar and beautiful language of still another, 'I believe, that if Christianity should be compelled to flee from the mansions of the great, the halls of legislators, or the throngs of busy men, we should find her last and purest retreat with woman at the fire-side; her last altar would be the female heart; her last audience would be the children gathered around the knees of a mother; her last sacrifice, the secret prayer ascending in silence from her lips, and heard, perhaps, only at the throne of God.'*

And this, my friends, is the altar, at which women should minister. Here is the province which may it please God she may always fill. An influence holy and beautiful like this may she ever exert. Never may she exchange it for one less pure and heavenly. And if there be those, who would draw her thence; and if there be of her sex any who are willing to be drawn thence; to exchange their peaceful homes and the nursery—'that temple of God—which temple they are'—and all its ineffable influences for the public meeting,† and the noisy debate, and the frivolous, or it may be the angry discussion;—if they *will* quit the sweet society of home, the teachings of their children, and the fellowship of parents and friends, brothers and sisters, that they may make public speeches and sit in committee-rooms, and regulate abuses, and cast out devils, and do other wonderful works; and if all the while, others, their kindred and friends can approve, —and look with complacency on a wife, on a daughter, a mother or a sister, mingling thus in the strife of masculine assemblings; neglecting sacred duties at home, in which is their glory, and should be their joy; legislating after one sort for the children of others; and after quite another sort neglecting their own;—if any, I say, can see all this and 'love to have it so,' I must only say, they have formed other notions of woman's influence and of woman's province, than with my best reflection I have been able to form; and which, since I hold it the duty of every rational being to keep sound his understanding—I pray God I never may.

* Buckminster's sermon before the Boston Female Asylum, 1810.

† The writer will not of course be misunderstood as including in these remarks any of those excellent public charities, so entirely appropriate to their sex, which have been conducted, and some of them for a long series of years, with equal wisdom and success by ladies of this and other cities of our land. Nor can it be necessary to add, that no reference is intended to a recent enterprise, which it is now ascertained will owe its completion to their effectual help, and which a grateful community will regard as not less generously undertaken than triumphantly accomplished.

For the Register and Observer.

Messrs Editors,—Permit me through the medium of your paper, to ask our very respectable clergymen, why, whenever the minutest subjects and objects of this world are remembered in their prayers, they are almost generally forgetful of those 'that go down to the sea in ships, that do business in great waters?'

Is the mortal and immortal welfare of sailors of so little importance that they should thus be neglected? Or are they indeed so far degraded that even when the Heathen are remembered, our countrymen and kinsmen sailors should be forgotten? Have we no part in the Christian inheritance, and are we to believe that there is no efficacy in the Christian's prayer for us? I indeed have felt and believed there was, and when amidst the tossing waves when nought but the outstretched arm of one mighty to save could keep us, have thought and trusted that the prayers of Christian friends at *home* were rising in our behalf to the throne of grace, and have felt comforted and reconciled.

I am led to make these enquiries from the fact, that during a visit here of some few months I have constantly attended public worship at some one of our city Churches. In not a single instance have sailors or sea-farers been remembered in prayer.

A MARINER.

For the Register and Observer.

SUFFOLK STREET CHAPEL AND THE FELLOWSHIP OF SABBATH SCHOOLS.

It is interesting to witness the various testimonials of Christian sympathy and regard which pass from one to another of our Sabbath Schools, and the interchange of religious and friendly sentiment between the children.

These expressions of love are peculiarly touching and appropriate when extended by other Schools toward the children of our free Chapels for the poor.

The Suffolk Street Chapel has recently received two such manifestations of regard which claim our grateful acknowledgment. In one of these instances the gift consisted of a beautiful collection of shells neatly packed in two boxes from the Sabbath School in Nantucket, (Rev. Mr Edes's) accompanied by a verbal communication from Mr Henry Clapp Jr. of this city in behalf of that School. The other was a collection of pressed flowers neatly arranged in various herbals from Dr Pierce's School in Brookline, that paradise of gardens. This donation was introduced by a letter full of pious and benevolent sentiment from Miss Mary W. Pierce in behalf of the School.

After several touching allusions to the fact of our common dependence as children of the same Father, having the same destiny towards another world, with the same Bible for our guide, and deducing thence the duty of mutual love, she concludes: 'We send you these flowers as a token of our love to you and our interest in the cause of Sabbath School instruction, which is not, like them, frail and fading, but an enduring principle. May your Thanksgiving be a happy one and every act of your lives a tribute of gratitude to the Giver of every good and beautiful gift.'

Now, what may we argue from these simple incidents? What shall we infer from these outstretchings of the little hands of fellowship from the islands of the sea, and this scattering of flowers on the path of the poor? I argue from it the duty of *older* Christians to 'receive the kingdom of heaven as little children,'—to 'love one another,' to merge their conflicting sentiments in the spirit and bonds of a common charity. I would that this interchange of Christian sentiment between different Schools and Churches were more common.

It has always seemed to me that some such reciprocity of intercourse and feeling between the *Superintendents* of differents Schools might have a great advantage, inasmuch as it would strengthen their tie to a common cause and bring each acquainted with the other's plan. It is useful also to let the children understand thus that the cause of *their* School, is the cause of *other* Schools and of Christendom. I am sure that *our* School has derived encouragement, pleasure, and profit from the occasional visits of gentlemen who superintend or are connected with others. Our regret is that these visits are so infrequent, owing to the remoteness of our Chapel from other parts of the city; but, if it be true (what was said by a lady of some experience and observation in these matters) that our School is the best regulated one she ever saw, then *others* ought to know it and profit by it; and they ought to know it by personal inspection; and if it be true that others are better ordered than *ours*, then *we* ought to know it. One thing I may venture to say, that a more devoted and zealous set of teachers, or a superintendent more faithful than our friend Mr Lincoln of this School, it would be difficult to find either in or out of the city. And for this very reason would I close with that invitation which St. Paul heard in his vision:—'Come over into Macedonia.' J. T. S.

FEMALE AID SOCIETY.

Messrs Editors,—This Society which is of recent origin, is to have a public meeting in aid of its funds, on Sunday evening next, at the new Baptist Church in Bowdoin Square; Sermon by the Rev. Mr Lothrop of the Battle Street Church.

The object of this Society of Ladies is little known to the community; but when known, we think, will be duly appreciated, and well supported. It was found by those ladies who established it, and who are ever active in the cause of Christian beneficence, that there was no charitable association now existing whose object it was to provide the outward, the external, the out-of-door garments, which are so necessary to the comfort of the female poor, whether adults or children, when they are called to be abroad in cold, stormy weather. Garments for in-doors, are supplied by many associations; but the cloak and the hood, without which the poor and destitute child cannot attend the Sunday or Day School without too much exposure or suffering or the female adult, her Church or the associations which may call her abroad during the week, are articles not furnished by any Society, and which from their more expensive character are placed beyond the reach of very many in our midst, who need them for their health, comfort, and very existence. The 'Aid' Society, has for its object, exclusively, the supply of this want. Its establishment dates but a year or two back; but already have its managers been able to do enough, to feel that they may and ought to do more, in this direction, for the less favored portion of the female community.

They have determined therefore to make this public appeal on Sunday Evening. It is believed that those who have benevolent hearts, and mean to gratify their purest emotions, will readily and gladly embrace this occasion, which will be an interesting one on many accounts, and place in the hands of the Ladies who manage this Society, and who are worthy of all confidence, ample means to carry out their charitable purpose. G.

Messrs Editors,— I send you an extract of a letter from a man aged eighty seven years, in a neighboring town; and who has been a professor of religion, and exemplary in all the relations of life.

'I thank you for the loan of a most valuable and to me *timely* work—the Life of Dr *Mayhew*. I am a great lover of the character of the pilgrims, and of those of later times who approve their manners and institutions. Dr *Mayhew* was a great man; and I have often heard him spoken of, though I did not know him personally. I was blest with maternal instruction in early life, which I trust will never be eradicated. I was then put to the only free school in my native town, more than seventy years ago—girls were not then admitted. The only books we read in school were the Bible and the Shorter Catechism. In winter, the school was crowded; and I am the only survivor. I was instructed in those doctrinal points called orthodox—but have long had doubts, but feared to disclose my thoughts lest I might disturb others, or be called a heretic; but I have read the lives and works of several eminent men, who were learned, wise and good, whose views were dissimilar from those imbibed by me in early life. When will Christians imbibe more of the spirit of Christ, and build their faith entirely on the word of God.'

SUNDAY SCHOOL SOCIETY.

The Treasurer of the above Society acknowledges the receipt of the following in behalf of the Agency of the Society.

Warwick Sunday School, Rev. P. Smith, $5.

MR WHITMAN'S TRACT.

Rev. Mr Whitman's 'Letter to a friend, on the duty of commencing at once a religious life,' which appeared in the Register, Nov. 21st., is in press, and will soon be published as a Tract.

OBITUARY.

For the Register and Observer.

MRS REBECCA WING.

Died on the 5th Nov. at New Bedford, at the house of her brother Josiah Davis, while there on a visit, Rebecca Wing of Sandwich, widow of the late John Wing, a member of the Society of Friends.

Attached as she was, by principle and conviction, as well as by education and habit, to the principles and usages of her own religious community, of which she was a distinguished ornament her liberal views, enlarged philanthropy, and truly Christian charity, were limited by no regard to sect or party. Truth, purity and goodness, she revered and loved under whatever garb they might appear, or within the pale of whatever community they might be found. Her abode was ever the home of a cheerful and liberal hospitality, and the resort of all those who stood in need of sympathy or relief. A strong and well cultivated mind, a power of discriminating the motives and characters of others, combined with great purity of purpose, sincerity and kindness of heart, commanded the confidence and affection of all who approached her, and especially attracted the regard of the poor, the humble and the suffering. Her memory will long be cherished by those who knew and appreciated her unobtrusive worth and the excellencies of her mind and heart; and her good deeds will be held in grateful remembrance by very many who have enjoyed her bounty, profited by her counsel, partaken of her sympathy, and experienced the inestimable blessing of a friend in need.

For the Register and Observer.

MARTHA HOLMES.

Died in West Bridgewater, on the 20th inst. Martha Holmes, only daughter of Mr J. B. Holmes, 11.

An interesting child is thus removed from a deeply affected Sabbath School, who assembled to pay their last tribute of respect to their departed little friend, and mingle their tears with those of the afflicted relatives; and her sorrowing parents weep, while they cherish the remembrance of one who was endeared to them by every bond of affection and love. She was truly an affectionate child, evincing a mind above her years. During her sickness she on one occasion asked her mother to pray with her, informing her at the same time that she often prayed herself. Said she, 'I pray for you, mother, for my father and my two little brothers, and when I go where Jesus is, I shall ask God to let you and father and my little brothers come there that we may be all together again and happy.' About ten months since, on her father's birthday, she composed, wrote, and handed him the following token of affection in which was enclosed a lock of her hair.

'Dear Father, accept of this tribute I pray,
It's a token of affection sincere;
O how I do wish thee a happy birth-day,
And happiness all the whole year.'

Little did that father suppose that he should follow her to the grave within one year; but the ways of God are in the deep; 'He maketh darkness his pavilion; clouds and darkness are round about his throne.' But the sorrowing parents mourn not as those that mourn without hope;—they believe that Jesus will bring her with him in that day in which he shall make up his jewels, and this mortal shall put on immortality. Sweetly has she fallen asleep, —died she has not;—although nipt by the frost of death, the germs of life shall again spring forth in a more congenial soil, where its leaf shall no more wither or its flower fade. R. S.

INTELLIGENCE.

Albany and West Stockbridge Rail Road.—We are happy to announce that three sections of this road, in the neighborhood of this city, have been vigorously commenced by their respective contractors and will be pushed to completion without delay. The remaining sections will certainly be commenced before the 1st of January next.—*Albany Evening Journal.*

Presbyterian Church Case.—The law case, between the Old and New Schools came up in Philadelphia this week. The whole court, as is known, had some months ago set aside the opinion of Judge Rogers, and ordered a new trial. At the opening of the Court this week, Judge Kennedy presiding, the Counsel for the Old School moved that this case should take precedence of all others; but the New School Counsel opposed the motion, on the ground that, it being unexpected, they were not ready; and the Court refused the motion, which brought the case so low on the Calendar that it will probably not be reached this term.—*N. Y. Journal of Commerce.*

Strabismus.—Through the politeness of Dr W. J. Duffee, we yesterday witnessed the operation for strabismus or squinting, performed by him, assisted by Drs Condie and Hunter, in presence of the Rev. Mr Sorin and other gentlemen. It was a beautiful operation, and did not exceed five minutes in the performance. The patient was a young boy about eight years of age, residing in Schuylkill Seventh, above Race street. The hare thought of having sharp instruments put into the eye seems to be almost as much for the patient to bear as the operation itself. During the operation, which was performed in the exceedingly short time above mentioned, the patient was several times asked if he experienced much pain, and answered he did not. After it was over, he said his eye felt only as if something was in it. The case was an extreme one, of the right eye, which was very much turned in, and the effect, when the muscle was cut, was instantaneous. After the slight quantity of blood which the operation caused was wiped out, the patient rolled the eye around in the socket with the most perfect ease, proving the complete success of the operation. Cases of this kind are very interesting, as they are new in the annals of surgery, especially in this country. It is but about two years since this operation was first introduced here from Germany.—*Philadelphia North American.*

The late Professor Davis.—The public prints have announced the melancholy intelligence of the death of Professor Davis, of the University of Virginia, under circumstances, which have excited a most lively and painful interest even amongst strangers.

We quote the following passages of a memoir of Mr Davis, from the Philadelphia National Gazette. The almost weekly reports received from the South and West of similar fatal outrages are sufficient, one would think, to awaken alarm and indignation through our whole community. Are the laws insufficient to protect the lives of our citizens? Or is it merely that they are not enforced? Is it not worthy of serious inquiry whether the institutions of the South, and particularly the code of honor which is in authority there, have not an unhappy influence in nourishing impatience of control, and a disposition to violence?

'Mr Davis was a native of Virginia, and was born—the writer believes—in Middlesex, whence he moved to Albemarle county, and there married the amiable and excellent lady, who, with a numerous and interesting family, lives to mourn his loss.'

[Mr Davis was appointed to the Professorship of Law in the University of Virginia, while very young. His age at his decease was less than forty. His extreme youth at the time of his appointment created doubt, it seems, of his qualifications, which were soon done away.]

'The course pursued by Professor Davis, soon dispelled the sinister forebodings of incompetent judges. Yearly, his course of instruction, became more and more popular; yearly he rose in the estimation of those with whom he was associated; and so highly were his mental and moral qualities estimated, that he had been repeatedly elevated by the Visiters of the University to the highest office which it is in their power to bestow.

It was in the conscientious discharge of the duties of that office, that he fell by the hand of the assassin. About 8 o'clock in the evening of the 12th inst., immediately after he had finished his wonted family prayers, the report of a pistol or two was heard from different parts of the lawn, and finally before his own door. He went out and by the light of the moon saw a young man masked standing near one of the pillars in front of his house. Mr Davis approached and attempted to seize him for the purpose of discovering who he was; the other easily disengaged himself, and retreating a few steps, turned, and with some deliberation fired his pistol, the ball of which entered the abdomen and passing obliquely downward, lodged in the hind part of the hip. The medical gentlemen—his colleagues—after an examination of the wound, were of opinion that it had not penetrated the cavity, and that consequently no immediate danger was to be apprehended. He suffered acute pain during the night, but was so much better on the following day, that his friends were in hopes he would be well in two or three weeks. On the following night, his sufferings became aggravated, and on Saturday afternoon at 5 o'clock he expired. 'The anguish of his family,' says a sympathising correspondent of the writer, 'thus bereft of such a head, and in such a manner, you can better imagine than I can express. He was buried yesterday morning, (Nov. 16th,) and but for the snow the night before, the procession would have been much larger than had ever before been witnessed at this place; as it was there was a numerous audience to a most touching and eloquent discourse from Mr White.'

The unhappy youth, who is considered to have perpetrated the act has been taken. He is described as a stripling, weighing scarcely over one hundred pounds, and about 17 years of age. There is no reason to believe that he had any previous ill will to Mr Davis, or that he had any other motive or excuse than that Mr Davis attempted to discover him, in which he failed. He had endeavored, it would seem, to get up a disturbance to celebrate a great riot which took place at the University on the same night of November, five years ago, but could only succeed in inducing one single individual to join him. The Students of the University, who appear to have acted very promptly and creditably on the occasion, having investigated the matter that night, concluded that the deed was done by this individual; and the next morning, was then arrested, and on an examination before Magistrates on Sunday, was committed to jail. His trial will take place on the 24th inst., but this is only preliminary; and if he be considered guilty, the final trial will be before the Superior Court, but at what time it is impossible to say.

Such are the particulars of a Tragedy, which has deprived the Union of one of its most valued citizens; Virginia of one of her brightest ornaments, the cause of Science and Literature of an able and zealous promoter; the domestic circle of a beloved and affectionate guide; and society of an accomplished and cherished member.

University of Virginia.—We learn that the Visiters have appointed Nathaniel P. Howard, Esq. of this city, Professor of Law in the University, to supply the vacancy occasioned by the death of Professor Davis. Mr Howard is a young gentleman of accurate and extensive legal acquirements, and one of the most elegant and accomplished scholars in the State. His habits of industry and study, combined with his talents and attainments, render him eminently fitted for the station. We doubt if a happier selection could have been made whithin the limits of the State.—*Richmond Whig.*

Later from China.—From a slip from the office of the New York Journal of Commerce, received by Messrs Topliff, we learn that the ship Globe has arrived at New York from Canton, bringing advices from that place to July 4. The blockade of the river and coast was commenced on the 2d and not on the 28th of June, as had been previously notified. In the mean time two American vessels arrived at Canton. The principal part of the British expedition had arrived, and with the exception of a few vessels, charged with enforcing the blockade, proceded to the northward. Of their place of destination we do not find that there is any further information. Whether they are merely on their way to a convenient and healthy place of rendezvous, where the troops may land, and escape the exposure to disease which they must suffer, if kept on board the crowded vessels in the latitude of Canton, or whether the fleet is bound to some more vulnerable point of attack than Canton, appears to be left in doubt. The former supposition is perhaps the more probable, in which cases a considerable length of time is likely to elapse before we hear of any effective military movement. It is stated that Dr Parker, who has been long resident at Canton, is about to make a visit to this country. His parents we believe, or one of them, reside in this State.

Foreign.—By the arrival of the Steam Ship Great Western files of English papers to Nov. 6th, have been received. It appears that the speech of the French King, which we give below, was read in England, as it has been here with great satisfaction. Its tone is manly yet pacific. We quote the following passage from the National Gazette in reference to the question of war in Europe.

'A great meeting was held at Manchester, denouncing all war with France. It is, says the London Sun, almost everywhere regarded with repugnance, not to say abhorrence. Thus it would seem that our vulgar American notions, disseminated by Washington and contemporary patriots, and sustained by the humane intelligence of the country now, are beginning to assert their just sway abroad.—By the second resolution of this meeting it was declared if the people were consulted, they would revolt at the unchristian attempt to involve them in the crimes and horrors of war. An address to the French nation was carried unanimously, which must be at once soothing to the national self-love, and conciliatory of peace. Should similar proceedings take place in the other great towns of the empire, war will not only be prevented now with certainty, but be rendered impossible in future. Out of the present apprehensions there arises a delightful prospect for mankind, and a completely new line of policy is dictated to statesmen.—The perfect freedom of commerce advocated by the meeting must become the rule of their conduct as the means of obtaining the advantages of that peace which mankind are now determined to have.

The resolutions describe war as unchristian. We do not see, says the London Sun, however, that the Bench of Bishops, and the rest of the State priesthood, take the lead in denouncing it.

THE KING'S SPEECH.

Gentlemen, Peers, and Deputies,—I have felt the necessity of assembling you around me before the ordinary period of the convocation of the chambers. The measures which the Emperor of Austria, the Queen of Great Britain, the King of Prussia, and the Emperor of Russia, have taken in concert, to regulate the relations between the Sultan and Pacha of Egypt, have imposed serious duties upon me. I have the dignity of our country at heart as much as its security and repose.

In persevering in this moderate and conciliatory policy, of which we have reaped the fruit for the last ten years, I have placed France in a position to face the chance which the course of events in the East may produce. The extraordinary credits which have been opened with this intention, will be submitted to you, and you will appreciate the motives of them.

I continue to hope that the general peace will not be disturbed. It is necessary for the general common interests of Europe, that the happiness of its population, and the progress of civilization. I depend upon you to assist me to maintain it, as I should rely upon it, if the honor of France, and the rank which she holds among nations, command us to make new efforts.

Peace is re-established in the north of Spain, and we congratulate on that happy result. We should see, with grief that the evils of anarchy came to replace the evils of civil war.

I have the most sincere interest in Spain; may the stability of Isabella II. and of the institutions which ought to sustain the throne preserve this noble country from the long and grievous evils of the revolutions.

Not having obtained from the Argentine Republic the satisfaction which we have claimed, I have ordered that new forces should be added to the squadron charged to insure respect for our rights, and protection for our interests.

Success has crowned several important expeditions in Africa, where the valor of our soldiers has been signalized—two of my sons have partaken their perils. Exertions are still necessary to guarantee in Algiers the safety and prosperity of our establishments. My government will know how to accomplish what we have undertaken.

The city of Boulogne has been the theatre of a foolish attempt, which has only served again to call forth the devotion of the National Guards, of the army, and of the population. All ambition will fail against a monarchy founded and defended by the all powerful expression of the national will.

The Budget-law will soon be submitted to your examination. I have prescribed the most severe economy in the establishment of the ordinary expenses—Events have imposed upon us unexpected charges. I have the confidence that public prosperity, at its extreme pitch, will permit us to support them, without affecting the state of our finances.

Other dispositions will be presented to you of public utility, on behalf of literature and education.

Gentlemen—I have never claimed with more earnestness and confidence your loyal co-operation. Anarchical passions have not been discouraged by impotency. Under whatever form they may be presented, my government will find in the existing laws, and in the firm maintenance of the public liberties, the necessary arms to put them down. As for me, in the trials imposed on me by Providence, I can only be grateful for the protection which it has not ceased to throw over me, as well as my family, and to prove to France, by a never failing attention to her interests and happiness, the gratitude inspired in me by the testimonials of affection with which it surrounds me in these cruel moments.

New and important Surgical operation.—On Thursday last the subcutaneous section of the muscles of the back, for the cure of lateral curvature of the spine, was, for the first time in this country, performed by Dr Hunter, Professor of Anatomy, Andersonian University, Glasgow, in the presence of a number of the *elite* of the medical profession. The operation consists in cutting across the muscles of the back that produce the curvature, and although it has the appearance, at first sight, of being a formidable operation, yet it is so cunningly and simply performed under the skin, that the patient, although in this instance a delicate young lady, complained of no pain, lost not more than three drops of blood, and was only 30 seconds under the hands of the operator.

Discovery in Electricity.—A curious and probably a most important discovery in this branch of natural philosophy, was made about a fortnight ago in a boiler attached to a hauling engine, at Segnll, on the Cramlington Railway, near Newcastle. The engineman, on attempting to lay hold of the lever of the safety valve, received what he describes a severe blow, which nearly caused him to fall; he, a second time attempted it, and received a similar blow. This having been made known, an examination of the boiler followed, and it was found that the steam which was escaping from a 'blower' near to the safety valve was highly charged with electricity.

Our informant states that on himself placing one hand in the steam, sparks upwards of half an inch in length were emitted from the other, and this while he stood upon the masonry which was surrounding the boiler: so that had he been upon a glass stool the effects would have been much greater. We are glad to hear that this discovery is being followed up by experiments on other boilers. When the discovery was made, it was considered by many to be owing to the quality of the water used, which was pumped from the coal mine; subsequently, however, on trying the steam from a locomotive engine on the Newcastle and North Shields railway, a great quantity of electricity was obtained, and the water used in this case was from the river Tyne. The subject is highly interesting, and we hope that the discovery may lead to useful results; the explosions of boilers has hitherto baffled research, and it is not improbable that electricity is intimately connected with it.—*Durham Advertiser. (Eng.)*

The Duke of Orleans.—Louis Philippe is fortunate in his family. They are the finest that Europe has seen since the memorable promenades of the sons and daughters of the excellent George III, on the terrace at Windsor—perhaps the handsomest assemblage of youth and beauty from one parentage ever known. The Duke of Orleans is now thirty; he is tall, and though of a rather slight figure, well made and graceful in his movements. His countenance is handsome. He is also an accomplished person, speaks English and other tongues with fluency, and is well informed on the general topics of the time. Without taking any part in the politics of the legislature, and indeed scrupulously keeping aloof from all opposition to the throne (a rare circumstance among heirs-apparent), he performs in some degree the office of a viceroy, sometimes attending the armies.

Abused Charities.—The Attorney General is proceeding with rigor against the warden of Mere College, Lincoln, for the recovery of £13,000 and interest, which that reverend gentleman has received for the renewal of the Mere estate. This property is eight hundred acres of land, left to be divided among twelve honest men and their families, together with a chaplain and reader. The land is valued at £1200 a year, and the warden has let it for £32 a year, has appointed six poor men at £4 a year and £7 a year to a chaplain, and has taken £13,000 for the renewal of the lease for his life!

Great and Important Improvement in Railway.—A new economical mode of constructing railways has been discovered by an Irish gentleman, which promises to supersede all other plans hitherto in use. We understand that, by this invantion, railways can be constructed very nearly for the interest of the money now expended upon them. The plan has been submitted to an able engineer, of this city, who highly approves of it, and is now busily engaged in perfecting the details and making the necessary arrangements to secure the invention by patent.—When this is done a meeting will be called, and the plan, with the entire details, laid before the public, and a company formed to carry the whole into operation.

Lord Holland, or the Right Hon. Henry Richard Vassal Fox, Baron Holland, died Oct. 22. He was born Nov. 21, 1773.

*** A temperance meeting will be held tomorrow evening at the Marlboro' Chapel, at 7 o'clock. Several persons will address the meeting.

MARRIAGES.

In this city, by Rev. Mr Barnard, Mr David Watson, of the firm of Watson & Bisbee, to Miss Caroline A., only daughter of Dr Thomas F. Saxton, all of this city.

In this city, by the Rev. Mr Pierpont, Mr Israel Wing aged 92, to Mrs Sarah Page, aged 67.

At Charlestown, Mr Amory P. Hartshorn, of Medford, to Miss Frances White, of C.

In Chelmsford, Nov. 29, by Rev. Mr Russell, Mr Elbridge P. Spalding to Miss Adeline Parkhurst, all of Chelmsford.

At Brighton, by Rev. A. D. Jones, Mr James Wright to Miss Mehitable Warren, all of B.

At Salem, by Rev. Mr Wayland, John Appleton, Esq., Editor of the Portland Argus, to Miss Susan L., daughter of Eben Dodge, Esq., of S.

At Watertown, Nov. 26th, by Rev. Dr Frances, Mr Ebenezer Cutler of Boston, to Miss Julia A. Leathe, of W.

At Cohasset, by Rev. Mr Phipps, Clark Cutting Esq., to Miss Elizabeth N., daughter of Capt. Peter Lothrop, of C.

At Deerfield, Mr Henry Williams Jr., of this city, to Miss Julia West, daughter of Ralph Williams Esq.

At the residence of James Hunter Esq., Delaware co. Pa., 26th inst. by Rt Rev. Bishop Onderdonk, Rev. Dr Alonzo Potter, of Union College, Schenectady, to Sarah, daughter of Robert Benedict Esq. of Oswego co., N. Y.

At Philadelphia, Hon. Henry A. Wise, M. C., of Virginia, to a daughter of Hon. John Sergeant, of P.

At Mobile, Nov. 18, John Newland Maffit Esq. U. S. Navy, to Miss M. Florence Murrell.

At New Orleans 17th ult., Mr Thomas Stockton, of Baltimore, to Miss Rebecca, daughter of the late Timothy Dow, of New Hampshire.

DEATHS.

In this city, Nov. 29, Charles W., son of Mr John S. Sullivan, 7 months.

At Charlestown, Nov. 29th, Mrs Abigail, widow of the late Timothy Walker Esq., 72.

At Duxbury, 7th ult., Miss Rebecca Frazar, 72.

In Cambridgeport, Nov. 26, Mrs Mary M. Monroe, 33.

In Ashburnham, Nov. 14, Mr Thomas Hobart, formerly of Hingham, 80.

At Dover, N. H., Mrs Sarah, relict of Capt. Benjamin Leach, formerly of Newburyport, 79.

At Orwell, Vt., Mrs Celia, wife of Zenas Hall, 75, formerly of Raynham, Mass.

ALICE BRADFORD, or Experimental Religion—2d edition. Published by SIMPKINS, 21 Tremont Row. d 5

NEW BOOKS. — The Cabinet Minister, by Mrs Gore, 2 vols
Memoirs of Celebrated Women, by James, 2 vols
Life in London, by Grant, 2 vols
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Sterling and Penruddock, 2 vols
The Thugs of India, 2 vols—The Wife Hunter, 2 vols
Marryatt's Diary in America, 2 vols
The Spirit of the East, 2 vols
Memoirs of Mad. Malibran, 2 vols
Miss Sedgwick's Tales, 1 vol
The Alhambra, by Irving, 2 vols
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The American in Paris, 2 vols—Bracebridge Hall, 2 vols
The Travelling Bachelor, 2 vols
Irving's Complete works, 12 vols
Just received by JAMES MUNROE & CO., 134 Washington street. d 5

AT THE ONE PRICE STORE, No. 28 Washington street, families can supply themselves with Woollen Goods adapted to the season, of good fabric and at fair prices. Also a prime assortment of Sheetings and Shirtings at lower prices than at any other store. Purchasers can be satisfied of this fact by examining for themselves. Persons at a distance can have their orders executed on precisely the same terms as if present.

Within a few days the subscribers have added largely to their stock, among which are prime Whitney Blankets, good size, at $4,50—Flannels of superior quality from 25 to 50 cents per yard.

Also—2 cases more very stout Cassimeres, which they will sell at the same low prices as the other lot, viz: 87 1-2 cents per yard. This article is uncommonly well manufactured, and very wide. We feel confident that there is no article of the kind and quality that can be purchased in any quantity at so low a rate.

Constantly on hand, Oil Cloths of every width.

Just received, one case very stout German Oiled Floor Cloth, for Entry Carpets.

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RANKES' HISTORY OF THE POPES. — The Ecclesiastical and Political History of the Popes of Rome, during the 16th and 17th Centuries, by Leopold Rankes, Professor in the University of Berlin, translated from the German by Sarah Austin, 3 vols 8vo.

For sale by J. MUNROE & CO., 134 Washington street. d 5

MEMOIR OF JAMES JACKSON, Jr.— Memoir of James Jackson, jr., written by his Father, with extracts from his Letters, and Reminiscences of him by a Fellow Student.

For sale by JAMES MUNROE & CO., 134 Washington street. d 5

TRACT No. 160, for November. — An Individual Faith, by Rev. George E. Ellis; being Tract No. 160, for November.

This day published by J. MUNROE & CO., Agents A. U. A., 134 Washington street d 5

NEW BOOK, by the Author of Twice Told Tales.—Grandfather's Chair, a History for Youth, by Nathaniel Hawthorne.

Just received by J. MUNROE & CO., 134 Washington street. d 5

MARY HOWITT'S SOWING AND REAPING. —Tales for the People and their Children, by Mary Howitt—vol. 3, Sowing and Reaping. Just published. Also, a few copies of the first two volumes, Strive and Thrive, and Hope On, Hope Ever! for sale by the publishers, J. MUNROE & CO., 134 Washington st.

BANCROFT'S UNITED STATES, Vol. 3.—History of the United States from the Discovery of the American Continent, by George Bancroft, vol 3.

For sale at TICKNOR'S, corner of Washington and School streets. d 5

CEREMONIES AND TRADITIONS OF THE JEWS.—Ceremonies, Rites and Traditions of the Jews, interspersed with gleanings from the Jerusalem and Babylonish Talmud; also a copious selection from some of their Prayers, as translated and used by the Polish Jews; by Hyam Isaacs, a Converted Jew. Third London Edition, 8vo.

Just received by J. MUNROE & CO., 134 Washington street. d 5

SPLENDID LOT OF ENGLISH BOOKS — many of them in rich and elegant bindings—received this day, and for sale at TICKNOR'S, corner of Washington and School streets:

The Equestrian's Hand Book; Flowers and their associations; The Field Garden &c; Voyages and Travels; Looking Glass for the Mind; Pledge of Affection; The Book of Sports; Juvenile Forget Me Not, 1841; Anecdotus for the Family Circle; Percy Tales; Young Lady's Library; Mrs Barbauld's Keepsake; Parent's Present; Cruickshank's Works, 4 vols; Adcock's Engineer's Pocket Book, 1841; Wordsworth's Greece; Royal Book of Gems; Royal Cabinet of Arts; McCulloch's Dictionary of Commerce; Lavater's Physiognomy; Retzch's Illustrations, complete; Heads of the People; Knight's Causes Cepes and Paston's Le Hexe; Christian Souvenir, 1841; The Vicar's Fireside; The Old Oak Chest; Sowers and Reapers, by Mary Howitt; Tom Moore's Works, new edition, vol 1; Games at Chess; Carey's Dante; Spenser, Aldine edition; Sidney Smith's works; Milman's History of Christianity; N. P. Willis' Letters and Poems, complete, new English ed; Gift for all seasons; Book of Recreations; Fenelon's Lives of Philosophers; Poetry of the Passions; Napoleon Anecdotes; Barber of Paris, by Paul De Koch; Clarendon's Rebellion, 2 vols; Evenings at Home; The Queen of Flowers; Britons and Saxons; Burton's Anatomy of Melancholy; Hogarth's works; Smith's Wealth of Nations, &c &c n 30

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For sale by JOSEPH DOWE, 22 Court st. d5

MR. PIERPONT'S RECENT CSRRESPONDENCE.— Correspondence between a Committee and the Pastor of Hollis street Society, upon the subject of a second Ecclesiastical Council, from Oct. 26 to Nov. 12, 1840—pamphlet.

Just published by JAMES MUNROE & CO. 134 Washington street. d 5

COLONIZATION AND CORISTIANITY: A popular History of the Treatment of the Natives by the Europeans, in all their Colonies; by William Howitt.

A few copies for sale by

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Homeri Carmina cum brevi annotatione &c curante C. G. Heyne—9 vols

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Bishop McIlvaine on Oxford Divinity—8vo
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Fresh supply just received by

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For sale by CHARLES C. LITTLE &

POETRY.

For the Register and Observer.

MORNING MUSINGS.

The winds are hushed. The dove of Peace hath spread
Its broad and shroudi g wing o'er all the scene;
And like a little child, lulled to its sleep
By the sweet cradle-hymn of holy love,
So Nature rests within its Maker's arms.
Slowly and silently o'er the blue hills
Come the faint tints of morning, and the light
That here and there tips the autumnal leaf,
Is as if angels in their flight had left
The silvery shadow of their pinions there.
How calm, how beautiful! Methinks that thus,
In the deep sanctuaries of our souls,
Should truth divine break on the misty darkness;
That as the mountain vapors roll away,
And the dim clouds that fringe the horizon
Float silent by before the rising sun,
Thus should the veil be lifted from our hearts,
And all the heavy clouds, that hang like night
Around them, be dispersed by the soft light
That shines from Calvary.
Why should we dwell
In the pale twilight of terrestrial day,
While beams divine are proffered from above!
Why should we linger mid the shades of earth,
And grope in loneliness its mystic way,
And vainly strive to feast our yearning hearts
Upon its vanities, when all the joy
The archangel spirit knows, waits but our call,
To visit us from heaven! Why should we wrap
The dusky mantle of bewildering dreams
Around our souls, when we might robe them
In the fadeless panoply that Jesus wore!

Oh may we learn of Nature! She doth teach
In the calm silence of her onward march,
A lesson that earth's children well might seek.
See how exultingly she wakes, to greet
The sun in his majestic coming! See
With what gay smiles the dancing waves roll on
To meet him, and the mountain tops rejoice,
And all the hills and plains, and the gray rocks
Look forth in beauty, in his glorious ray.
Oh thus, my soul, may'st thou awake thyself
From the dread slumber that would weigh thee down,
And clad in garments of rejoicing Faith,
Arise to meet the Sun of Righteousness;
Thus may his beams break on thine inner chambers,
Filling with gladsome light their mazy depths,
Till all thy way shall glow with radiant Hope,
Lighting a path before thee unto heaven.

L. B. T.

MISCELLANEOUS.

For the Register and Observer.

Messrs Editors,—I send you the following translation of the Pastoral Letter addressed by M. Affre, the new Archbishop of Paris, to the clergy and to the members of his Diocese, upon the occasion of becoming their Pastor. Comments are unnecessary; the best eulogy of the author is found in the letter itself. I will try to send an account of the Protestant churches in this city and their preachers, if such articles will be of any use to you.

With best wishes &c., yours truly,

Paris, Sept. 20, 1840. C. B.

Called to be the Director of the Diocese of Paris—of this Queen of cities, which is proud of having made France, and a part of the civilized world in her own image, it is easy, in recognizing my extreme insufficiency—*my nothingness*—to say as the holy Paul said of himself, God to accomplish his designs 'hath chosen' the 'things that are not,' so great is my weakness when compared with the importance of my holy mission. I have not at the *commencement*, those advantages, which it is true, neither God, nor the Church exacts, but which you are disposed to attribute to an elevated situation. I have nothing that can impose upon public opinion. I am not surrounded by those accompaniments which authority is often happy in producing. I know very little of the Arts. I have not entered your learned Academies. Vast Assemblies have never been moved by my voice. My name is without eclat, and I can say, like the first King of the Hebrews, that 'my tribe is one of the smallest in Israel' and 'my father is not one of the greatest ones of his tribe.' In want of such advantages, it will give me pleasure to be able to prove to you, that I am a worthy successor of those Apostolic men, who cemented by their blood, or made fruitful by their labors, the Church of Paris,—I mean those great Bishops who have enriched it by pious foundations, or by immortal monuments, and those learned men who have enlightened it by their writings;—but in entering upon the field of their labors, it is necessary to say, I am far from possessing their virtues.

When the choice of the Government was made known, teaching me that my destiny in this world, would henceforth be united to an Archbishopric so great and elevated, instead of puerile joy, I experienced a degree of terror, which weighed me down, and which yet weighs upon my feeble courage.

It is necessary, my beloved Brethren, to speak thus of myself, and also to speak freely of the *motives* of my conduct; for it would be very painful not to reveal my sentiments concerning circumstances so decisive for your salvation and my own; suffer me, then, to speak with perfect frankness, and not to dissemble.

I have never attached great value to the exterior pomp and homage which still continues to surround the Episcopal Chair. I have no ambition for those riches which the breath of God can dissipate, as the wind disperses the dust. What *do* I then desire? Do I wish to receive the severe judgment of God, and of man—the legitimate anxieties of conscience, if I should attempt to deceive, or if I should recoil from the performance of my austere and difficult duties? *Yes*—and my consolation is the thought, that God who has called me to the mission, will give me strength to perform it. Beside this first motive, a powerful encouragement has been afforded me, my beloved Brethren, by the unequivocal tokens of confidence which I have received from the Metropolitan Chapter and the Pastors of this Diocese. The greatest obstacles ought to disappear before the sincere aid of such venerable co-operators. I have pleasure also in relying upon the piety and talents of a great number of Priests, who sigh for the moment when a new appeal will be made to their faith and activity. To preserve so far as depends upon myself, this laudable disposition, I shall with eagerness offer them the support of my authority; while animated by a profound sentiment of *justice*, I shall consider it a duty to avoid all unmerited preferences, and to seek, for the good of the Diocese, and not for my own sake, modest and retiring virtue.

If any one should become the object of my predilection, it would be he, who should himself manifest the greatest love for the Church—for that unity which makes its strength,—for that sacred science which is its light, for those works of charity, which are its glory and its ornament, and which are the most certain mark of possessing the *spirit* which Jesus Christ inspires in all his true disciples. Such a man, will be prudent and pacific, *he will be a man of God, exempt from all party spirit, never compromising the sacred cause of religion, by mingling it with foreign interests.*

Upon such worthy Ministers of the Altar, may the blessing of God descend! May their holy mission be successful and may they receive consoling proofs of it! *Such* is the most ardent wish of my heart, and may those learned and pious Masters also be blessed, who have prepared for us this beautiful Apostolic See. May *all*, who to aid us, have come out from those pious retreats where they have been endeavoring to temper their courage and quicken their zeal, be blessed now, and evermore!

Do you wish, dear and worthy co-operators, that blessings may be multiplied a hundred fold? Be zealous observers, then, of *holy discipline*, that most powerful means of success for the warriors of the Church, as well as for those of the state. But, nevertheless, let us not neglect to increase the treasures of our knowledge, so easy to exhaust when study and reflection cease to bring to us their double tribute. Be gentle and modest to every one; *above all be united. This* is my most ardent wish, as it is our first need—our greatest strength—our most sacred duty, for it was the most earnest recommendation of the supreme Pastor of souls, when giving to his Apostles his last instructions, and preparing them to receive the last pledge of his tenderness. Let *us*, then, be united in our decisions, in our labors, in our trials, in our joys, in our reverses, in our successes. Let *us* be united, as were the first disciples of the faith, as are *yet* united all the pious Brethren, who are the objects of our respect, and who ought easily to become the objects of our imitation.

Shall I be the victim of illusion, my beloved Brethren, if I add, to all my hopes, the hope of bringing men already distinguished by qualities of the heart—by knowledge and high intelligence, to a more entire and exact practice of the duties of religion? There are a great number of minds enough enlightened to enter into the high philosophy of Christianity—to aim at the perfection of morality—to comprehend the necessity of a religious authority, and its happy and necessary influence upon society, and to admire the monuments of the Church and its beautiful institutions, but too independent not to judge this divine work, as if it were but the fruit of the genius of man, or the fruit of the genius of ages. What shall we say to such Christians? They are *friends* of religion *under certain aspects*, but they, at the same time, are sapping its foundations. We will say to them with an illustrious Father of the Church, with Saint Augustin, 'The Gospel spread through the entire world, *without* miracles, is the *greatest* of miracles.' He who spake thus, had consumed his life in meditating upon, in explaining, in defending the doctrines of Christianity—in inquiring into its translations, and in endeavoring to recal to his age the prodigies yet recent, which had ensured the triumph of our faith. From the confession of those who have not had the happiness of possessing it, Christianity in consequence of its origin, has saved those, who otherwise would have been lost in human doctrines and religious speculations, and at the present time, menaced as we are by a like peril, she is our last and most certain hope. It is in proportion as we see Christianity menaced, that it ought to become more dear to us. What good—let me ask, *can* come from so much reasoning? What man without strong passions, but sees the inefficiency of the efforts of mind and of enius to save us! Let us ask those around,—let us ask ourselves, if the difficulties in society result from a want of *human science*? Certainly scientific men form a numerous body in the midst of this immense Capital. We admire *them*, and more than all we admire the prodigious labor of thought expended upon the sensible results of nature—upon all that she displays to our senses—upon the laws of the physical and moral world—upon the monuments and traditions of the past—upon the interests of the present—upon the means of multiplying the resources of man, of increasing his riches—his pleasures—his scientific treasures—of carrying afar, by innumerable writings, ideas conceived in one corner of the globe.

But how much this admiration is tempered by the bitter consequences which accompany our avidity to *know all*, and our ambition to *explain* all! An unusual disease of mind, such as when Isaiah exclaimed, 'the whole head is sick, and the whole heart faint'—a disease of violent wills, and feeble minds prevails at present, and the symptoms are most common wherever human science prevails over the science of God.

After having thrown a glance around us, let us enter into the retirement of our own souls, and ask,—'is there any one among us, who feels full security in the Theories opposed to all that past ages have professed? Suppose yourself alone, and say, have you thoughts which cause you to doubt the most essential doctrines? *We* believe with past ages, with the Catholic Church—and we possess unity upon her doctrines. *We know* what we ought to believe concerning the soul, its origin, its duties toward God, toward society, toward ourselves; we know that its destiny is immortal. *Do you know this?* at least have you all the certainty that Faith can give? *We* are fixed. *Doubters are not.* Your science separated from that of God, however beautiful, however useful it may be in other respects, can be to the Christian but a pastime—a simple decoration—the vanity of vanities.

Never separate then, what ought always to be united. 'Man alone,' said a Philosopher, 'is the tie between God and the world.' If man forsake God, the world trembles, because it feels no longer an immoveable support beneath his feet, and sees no longer a light above his head.

Manifest then, by a consciousness of the want of human power, the need of superior strength. You will then find more willingness to judge religion with equity, the hatred which has pursued her, will be appeased, and the dawn of a better day will begin to appear. We shall hail with pleasure the first dawn of light; and we call upon you, by all the wishes that a heart devoted to its country can form, to be ambitious to associate your glory with the immortal interests of the Church. It is this sentiment which animates my soul and induces me to say thus to you. I am your friend, whoever you may be; whether a friend, or indifferent to religion, I wish your happiness. Whether you are pious, faithful and submissive, or seduced by the attractions of a seeming independence—whether you wander yet, or have entirely deserted the sheepfold, or have had the unhappiness to injure others, by impious and immoral writings—to *all* I say, Decided adversary of your doctrines, I shall always love your souls. Alas! how great, how almost irresistible has been the chaining in the midst of moral revolutions,—greater, though less sensible than the revolutions of States. How easy is it, to misunderstand a truth, which interest and passion have disrobed of its light! But in the midst of your illusions you have not ceased to be my Brethren, and *your* soul, as well as my own, is marked with the seal of a divine origin, and a divine redemption.

My last wish for you, my beloved Brethren, is that of a Pastor tenderly devoted to his Parishioners—it is also the wish of the august Chief of the Church who governs with so much wisdom—it is the wish of the French Episcopate—it is that of the Church of Jesus Christ our divine and common Master. 'Peace to man' was the first blessing that the angels announced from the cradle of the Savior. 'My peace I give unto you' was his last adieu, and the only treasure that his tenderness left to his disciples. Our gospel is the gospel of peace. We have a pacific, consecrated victim, and the whole fruit of religion is contained in the blessing which the Church has received from Jesus Christ, and which he puts into the mouth of the Bishop,—'My peace I give unto you.'

My arrival among you then, will be like that of the ancient Priest of Israel; like him I come neither to govern nor trouble the city, but to offer one victim. May it be sufficient to pacificate both earth and Heaven!

How then in the sight of our holy Altars, can any one mingle the thought of a divine ministry with the games of parties? Can we, my beloved Brethren—if we interrogate with sincerity our own consciences—can we ask, 'am I not urged forward by lively egotism—that almost certain cause of all public and private miseries? Is it the reign of *God*, or my *own* that I wish to establish? Is it only a love of Truth—a zeal for public good which inspires this ardent desire to make proselytes, and is it only incessant provocations which prevent the passions from becoming calm—which make our beautiful country as a sea agitated by contrary winds? If we thus yield to passion, in what page of the Gospel, in what teaching of the Church—in what article of natural law, can we find justification?

Be this as it may, while we represent near you our Divine Master, we shall always reply to those who ask us to take part in these sad debates, 'Who has made *us* to be a Judge between brethren?' and after the example of St. Paul who wrote to the Churches founded by his zeal, 'There is no longer Greek nor Jew, neither Barbarian nor Scythian,' for there should not be any party spirit in the minister of one God, and one law of charity, nor in the disciple of Jesus Christ, who in adopting our nature, made us the children of the celestial Father.

We ought to say, as did the Patriarch Joseph when he sent his brethren to the aged Jacob, 'Dispute not by the way.' *We* also, my Brethren, in traversing the desert of this life, are going to *our Father* who inhabits the highest Heavens. Poor exiles upon earth, where so many evils spring up, and which has become a land of storms, let us not waste our time in useless labors which are constantly commencing, and of which it is impossible to foresee the end. Let us love that serenity of heart, which cures so many secret wounds—let us not indulge in reveries which are worthless, but devote ourselves to God and to Truth which abide forever.

What prayer shall I now address unto Thee, O my God? It shall be that which was offered *for me to Thee*, the great source inexhaustible of love and of light, at the moment when the Pontiff touched with holy unction the head of thy unworthy servant.

'Give him in this solemn moment, the strength of the spirit to animate him within, to protect him without. May pure charity and sincere peace abound in his heart, that with the strength of thy grace, he may labor to be a Teacher of Peace, and an instrument of thy blessings—that in word as well as in action his ministry may be the ministry of peace—that he may hate pride, and love truth and modesty, that he may never conquer by flattery, nor by terror, that he may never place darkness where there should be light, but that he may be always constant in faith.'

Such, my beloved Brethren, are the wishes of the Church for your Pastor, and *Thou, Lord*, who knowest the most secret desires, *Thou* knowest whether such are the desires of my heart. But to accomplish them, it is necessary that *Thou* wouldst thyself be my authority, my strength, my power, and that Thou wouldst bless all my efforts.

PURE RELIGION, THE SICK MAN'S NEED.

Oh, wretched is he, who, in that sick-room which may be only the ante-chamber of the grave, is yet wholly unfurnished with the medicine of the mind; who has never thought of his nature, his prospects, his duty, his God; who has never applied himself to the enriching his intellect with important truth, to the cultivation of his heart for holy affections, to the formation of his character in righteous habits! Wretched is he, whose religion, however sincere his faith, is but a mysterious and terrific superstition, whose God is robed in the thunder cloud, and his sceptre the destructive lightning; who gropes for evidence of the mercy of heaven in unfathomable speculations, or the wayward changes of frames and feelings; who sees the grave yawning for him, and in that gulf a deeper still of never ending anguish! Wretched is he, who, disgusted with the credulity that devours any absurdity, has flown to the scepticism that admits no truth; who deepens the shades of futurity by the blacker darkness of his own mind; who, because it is not the illumination of noon, quenches the only torch that could light his steps through the gloom; the neglect, the perversion, the rejection of religious principles, alike rob the soul of the best security against that trying season. Then it is that faith triumphs. I mean by faith, not the mere mental act of credence in a proposition, but a firm trust in God, our Creator, our Father. This is the one thing needful for religious consolation. To know that all events are ordered by him, and that he is love, is enough for man for his support and hope. Give us but these principles (and Nature, Providence, and Christianity teach and demonstrate these,) and you give us all. Death is destroyed, and the grave becomes the passage to a better life. When Jesus taught us to call God our Father in heaven, he poured a flood of consolation on the world.

Out-door Preaching.—The practice of appointing ministers as 'Out-door Preachers,' in large cities, that is, to go about the city and preach the gospel in public squares, at market houses, at the corners of streets, and wherever a gathering of the people can be effected, is becoming more and more prevalent. In Baltimore it has been tried for several years, and so far as we can learn, with happy effect. In England, for instance, in London, Liverpool, &c., it has been in vogue for a number of years, numerous are the instance in which it has been blessed to the conversion of sinners. In Liverpool alone, we have been informed, no less than *seventeen* such missionaries were employed during the past year, and the good that has resulted, is incalculable. These 'out-door' or street preachers employed the week in visiting the poor and needy, especially the sick and suffering among them, in instructing and admonishing them, and administering eleemosynary assistance. Benevolent persons frequently make them their almoners, and thus they become the double instruments of spiritual and bodily relief, and receive the cordial benedictions of the most afflicted classes of society. We have just read the annual report of one of our Out-door ministers, whom our brethren of the Methodist church employed in Baltimore, it comprises a narration of a number of affecting occurrences, mentions cases in which healthy individuals have not heard a sermon or been in a house of worship for years,—even for ten years at a time, though they may have resided within a square or two of a church. Sometimes they come across persons in the alleys, and courts and suburbs of the city, who are almost as ignorant of the bible and a Saviour as savages. In a word, we are satisfied that missionaries are just as necessary in our populous cities as in the darkest corners of the pagan world, and that they might, to say the least, be quite as useful in the highways and hedges of our cities as in China or India. We would not however, discourage or speak lightly of missionary labors among the Heathen; God forbid! But what we mean is, that while the one is attended to, the other should not be neglected. While continents and oceans are crossed at heavy expence for the evangelization of the one, the other should be searched for from alley to alley, and from house to house, and every effort be made to bring them in also. May God abundantly bless all our Out-door preachers, no matter what denomination sends them out, and may their number be increased until *Christian cities* as well as *heathen countries* shall 'rejoice and blossom as the rose.'—*Lutheran Observer.*

THE BOY AND MAN.

A few years ago, there was in the city of Boston, a portrait painter, whose name was Mr Copley. He did not succeed very well in business, and concluded to go to England to try his fortune there. He had a little son whom he took with him, whose name was John Singleton Copley. John was a very studious boy, and made such rapid progress in his studies, that his father sent him to college. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would make a very eminent man.

After he graduated he studied law. And when entered upon the practice of his profession, his mind was so richly stored with information, and so highly disciplined by his previous diligence, that he almost immediately obtained celebrity. One or two cases of very great importance being intrusted to him, he managed them with so much wisdom and skill, as to attract the admiration of the whole British nation.

The king and his cabinet, seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his service for the government. They therefore raised him from one post of honor to another till he was created Lord High Chancellor of England—the very highest post of honor to which any subject can attain; so that John Singleton Copley is now Lord Lyndhurst, Lord High Chancellor of England. About sixty years ago, he was a litle boy in Boston. His father was a poor portrait painter, hardly able to get his daily bread. Now John is at the head of the nobility of England; one of the most distinguished men in talent and power in the House of Lords, and regarded with reverence and respect by the whole civilized world. This is the reward of industry. The studious boy becomes the useful and respected man.

Had John S. Copley spent his schoolboy days in idleness, he would probably have passed his manhood in poverty and shame. But he studied in school when other boys were idle: he studied in college, when other young men were wasting their time; he ever adopted for his motto, '*Ultra pergere*' (*Press onward,*) and how rich has been his reward.

You, my young friends, who open this book, are laying the foundation for your future life. You are every day at school deciding the question, whether you will be useful and respected in life or whether your manhood shall be spent in mourning over the follies of misspent boyhood.—*J. S. C. Abbott.*

KEEP OUT OF DEBT.

'Of what a hideous progeny of ill is debt the father! What lies, what meanness, what invasions on self-respect, what cares, what double dealing! How, in due season, will it carve the frank, open face into wrinkles—how, like a knife, it will stab the honest heart. And then, its transformation! How it has been known to change a goodly face into a mask of brass; the man a callous trickster! A freedom from debt, and what nourishing sweetness may be found in water; what toothsomeness in a dry crust; what ambrosia! nourishment in a hard egg. Be sure of it, he who dines out of debt, though his meal be a biscuit and an onion, dines in 'The Apollo.' And then for raiment—what warmth in a threadbare coat, if the tailor's receipt be in the pocket; what Tyrian purple in the faded waistcoat, the vest not owed for; how glossy the well-worn hat if it covers not the aching head of a debtor!

Next, the home sweets, the out-door recreation of a free man. The street door knocker falls not a knell on his heart; the foot on the staircase, though he live on the third pair, sends no spasms through his anatomy; at the rap at his door, he can crow forth, 'come in,' and his pulse still beat healthfully, his heart sink not into his bowels. See him abroad! How confidently, yet how pleasantly, he takes the street; how he returns look for look with any passenger; how he saunters, now, meeting an acquaintance, he stands and gossips! But then, this man knows no debt—debt, that casts a drug into the richest wine; that makes the food of the gods unwholesome, indigestible; that sprinkles the banquets of Lucullus with ashes, soot in the soup of an emperor: debt, that like the moth, makes valueless furs and velvets, enclosing the wearer in a fastening prison, (the shirt of Nessus was a shirt not paid for;) debt, that writes upon frescoed walls the hand-writing of the attorney, that puts a voice of terror in the knocker; that makes the heart quake at the haunted fireside; debt, the invisible demon that walks abroad with a man; now quickening his steps, now making him look on all sides like a hunted beast, and bringing to his face the ashy hue of death, as the unconscious passenger looks glancy upon him! Poverty is a bitter draught, yet may, and sometimes with advantage, be gulphed down. Though the drinker make wry faces, there may, after all, be a wholesome goodness in the cup. But debt, however courteously it be offered, is the cup of a syren, and the wine, spiced and delicious though it be, an eating poison. The man out of debt, though with a flaw in his jerkin, a crack in his shoe-leather, and a hole in his hat, is still the son of liberty, free as the singing lark above him; but the debtor, though clothed in the utmost bravery, what is he but a serf upon a holiday—a slave to be reclaimed at any instant by his owner the creditor?

My son, if poor, see wine in the running spring, let thy mouth water at a last week's roll; think a threadbare coat the only wear; and acknowledge a whitewashed garret the fittest houseing place for a gentleman. Do this and flee debt. So shall thy heart be at peace, and the sheriff be confounded.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.

Every number contains numerous Original Articles—a Sermon—Notices of Books and a greater amount of Intelligence relating to the Unitarian denomination, than any other of our Periodicals. The numbers already published have contained articles by the following writers:—Rev H. Ware jr, D. D., Rev Dr Dewey, Rev Dr Parkman, Rev Dr Walker, Rev E. Peabody, Rev C. A. Bartol, Rev C. Stetson, Rev A. P. Peabody, Rev C. Palfrey, Rev E. B. Hall, Rev G. E. Ellis, Rev John Pierpont, Rev W. H. Furness, Miss Lee, author of 'Three Experiments of Living,' Miss Park author of 'Miriam,' Rev R. C. Waterston, Rev T. B. Fox, Rev S. Osgood, Rev C. Robbins, and many others. Every endeavor is made to render the work work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street.

Wanted—Men to solicit subscribers to the above work. n 28

NEW BOOKS.—Bancroft's History of the United States, third volume; Great Events related by great Historians; Wilhelm Meister' Apprenticeship, translated by Carlyle; Dana's Two Years before the Mast; &c.
Just received and for sale by
WM. CROSBY & CO.
n 28 118 Washington street.

COLLOT'S FRENCH GRAMMAR, Exercises and Key—Collot's French Reader—Anecdotes—Dialogues, &c. For sale by J. DOWE, 22 Court st. o24

CHEAP LETTER PAPER.—A good variety of Letter Paper, from $2 to $6 a Ream, Ruled and plain—Drawing Paper, &c &c &c. For sale by JOSEPH DOWE, 22 Court st. nov 14

ESTHER; A SACRED DRAMA, with Judith, a poem. By Mrs E. L. Cushing. Published by JOSEPH DOWE, 22 Court street. nov 14

NEW BOOKS.—Friendship's Offering for 1841—Ackerman's Forget Me Not for 1841—The Literary Amaranth for 1841—The Budget of the Bubble Family, by Lady Bulwer, 2 vols—The Lady's Annual Register and Housewife's Almanac, for 1841—The Well Bred Girl. Just published, for sale by SIMPKINS, 21 Tremont Row. nov 14

NEW BOOKS FOR CHILDREN.—The Youth's Keepsake, for 1841; The Annuallette a Christmas and New Year's Gift; The Well Bred Girl; The Lives of Columbus and Vespucius with engravings; The Lives of Vasco Nunez De Balboa, the discoverer of the Pacific Ocean, Hernando Cortes, the conqueror of Mexico, and Francisco Pizarro the conqueror of Peru.
Just published. For sale by SIMPKINS, 21 Tremont Row. oct 31

ENGLISH BOOKS, by the Caledonia—just received.—Among them are the following.
Bentham's Deontology, edited by John Bowring, 2 vols
McCulloch's Dictionary of Commerce, royal 8vo
Dean Graves Works 4 vols 8vo
Ceremonies and Traditions of the Jews, by Hyam Isaacs, a converted Jew, 8vo
Brougham's Discourse on Paley's Theology, 12mo
Winkle's French Cathedrals, 4to plates
do British do 2 vols 4to, plates
The Georgian Era, 4 vols 8vo
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Riddle's Christian Antiquities, 8vo
Howitt's Visits to Remarkable Places, 8vo
Ranke's History of the Popes, translated by Sarah Austin, 3 vols
Blair's Inquiry into the state of Slavery among the Romans, 12mo
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Goethe's Correspondence with a Child, 3 vols 12mo
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Milne's Poems, 2 vols 12mo—Table Talker, 2 vols 12mo
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For sale by J. MUNROE & CO. n 28

PALFREY'S EULOGY, 2d edition.—A Discourse on the Life and Character of Rev John Thornton Kirkland, D. D., LL. D., late President of Harvard College, pronounced on Thursday, June 5, 1840, in the New South Church in Boston, before the Pupils of President Kirkland, and the Government and Students of the University, with an Appendix; by John G. Palfrey.
This day published by J. MUNROE & CO. n28

BANCROFT'S HISTORY, vol. 3.—History of the United States, from the Discovery of the American Continent; by George Bancroft. Vol. 3—containing several beautiful engravings, maps, &c.
Just published; for sale by J. MUNROE & CO., 134 Washington street. n 28

CHAPEL LITURGY, 5th edition.—A Liturgy for the use of the Church at King's Chapel in Boston; Collected principally from the Book of Common Prayer, with Family Prayers and Services, by F. W. P. Greenwood. In press and will shortly be published by JAMES MUNROE & CO., Boston Bookstore, 134 Washington street. o 24

AT THE ONE PRICE STORE, No 28 Washington street, families can supply themselves with woollen goods adapted to the season, of good fabric and at fair prices.—Also, a prime assortment of sheetings and shirtings, at a lower prices than at any other store. Purchasers can satisfy themselves of this fact by examining for themselves. 3t n 21

AMERICAN HISTORICAL CARDS.—Just received and for sale at TICKNOR'S, corner of Washington and School streets, American Historical Cards, being a set of questions and answers, relating to American history, and the Government of the United States, designed for the instruction and amusement of young people. n 21

RENWICK'S CHEMISTRY.—First Principles of Chemistry, being a familiar introduction to the study of that science; for the use of schools, academies, and the lower classes of colleges: by James Renwick, LL. D.
Just published and for sale at TICKNOR'S. n 21

ENGLISH DRAMATISTS.—The works of Beaumont and Fletcher, with an introduction by George Darly; 2 vols, London—Edward Moxon's edition. The Dramatic works of Massinger and Ford, with an introduction by Hartley Coleridge, in 1 vol. Moxon's edition. The works of Ben Jonson, with a memoir by Barry Cornwall, in 1 vol. Moxon's edition.
For sale at TICKNOR'S. n21

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.
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The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

SUNDAY SCHOOL LIBRARIES.—Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.
—Just published—
Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
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Also, a good collection of Books for Teachers.
Orders gratefully received.
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GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A. B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, As. Rice, Trustees of the School.
The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
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The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
A new house has just been completed, made expressly for the accommodation of about 20 pupils.
A few vacancies will be made in the family at the end of the present year.
A few pupils can be received into the family and school from Monday morning to Friday P. M., for $3 00 the quarter.
D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

REMOVAL.
FRANCIS COGGSWELL, A. M., M. D., (*Homœopathic Physician and Practical Surgeon*) having practised his profession eight years, has removed from Taunton to Boston, and taken House No. 39 Front, near Eliot street.
References.—His Excellency Gov. Morton, Hon. Daniel Webster, Bradford Sumner Esq., Hon. Rufus Choate, George Bancroft, Esq., Rev. Silas Aiken, Rev. A. Skinner, Frederick Smith, Esq.
Several letters, for general perusal, are left at Mr J. B. Dow's Bookstore, 262 Washington street. s26

ONE PRICE For goods is the most convenient way of doing business and the most satisfactory to all parties. The subscribers at No. 28 Washington Street are prepared to furnish *Woollen Goods* particularly *Cloths* and *Cassimeres* at unusually low prices. They have just received another supply of those superior *Black Cloths*. Also, fifty pieces more stout mixt Cassimeres for Boys Clothing. Families wishing to furnish themselves with Winter Goods at little cost can here be supplied. Constantly on hand a full supply of *Domestic Cottons* at prices *Lower* than at any other store. KIMBALL & PHELPS.
3tis oct 31

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PLAIN DRESS SATINS, blue blacks, jet, brown, ash, stone, drab, blue, pink, pearl and white.
MOUSSELLINE DE LAINES and CHALIES, new styles. Lace Veils. Black and colored Alepines and Bombazines of the best make.
Hand Spun Family Linens, very cheap.
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june 6 G. W. PALMER.

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jan 11 CLAPP & PERKINS.

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